A DISCOURSE OF Family-Worship,

694. e 32

In Answer to this Question,

Upon what Scripture-Grounds and Reasons may Family-Worship be established and enforced?

Undertaken upon the Request of the United Ministers in and about *London*.

By *GEO. HAMOND*, M. A. And Minister of the Gospel.

Together with an APPENDIX, Written by that other Reverend Brother, to whom also, the Answering of the Question touching Family-Worship was recommended.

London: Printed for *John Lawrence*, at the *Angel* in the *Poultrey*. 1694.

To the Right Honourable,

Sir *William Aſhurſt*, Kt.

Lord Mayor of the Renowned

City of *LONDON*.

My Lord,

SHould I have adventured to prefix to theſe Papers the Name of any other Perſon, who bears a Character, or makes a Figure in the World, equal to that of Your Lordſhip, it is likely that a large and well-contrived Apology might ſcarcely have been ſufficient to excuſe my Confidence. But ſo great is the Civility and Condeſcention of Your Lordſhip, that any Honeſt Man, who comes upon a juſtifiable Errand, may find an eaſie Acceſs to you.

Your Generous Temper was a fair Inducement, but that which was my prin-

cipal Encouragement to make this Addreſs to Your Lordſhip, was your long, ſerious, and unaffected Profeſſion of Scriptural and Practical Godlineſs. This was it which gave me Aſſurance, That in Preſenting to You A Diſcourſe of *Family-Worſhip*, I ſhall only offer to you that which is Familiar to you, and, by long and experimental Tryal, found to be very conſonant to the Holy Scriptures, and the common Principles of true Piety.

If I ſhould be ſo vain, as to attempt to Flatter a Perſon of your Worth and Wiſdom, I might not only be juſtly deſpiſed, but alſo derided. Becauſe my Lord Chief Baron hath Publickly told the World much more of Your Character, in a true Repreſentation of you, than a Sycophant could have counterfeited. And your Actions do at leaſt confirm, if not exceed, all that which ſo Great and Noble a Perſon hath ſpoken of you.

I had not, my Lord, any Intention, by this Dedication, to expatiate in the Commendation of Your Vertues: Nor any Ambitious Deſign to make my ſelf thereby known to the World; as preſuming, That whoſoever ſhould read Your Lordſhip's Name at the top, would have the

the Curioſity to ſee, whoſe ſtood at the bottom. It is now too late for me to ſtudy ſuch little Artifices. For I have ſpent my Life hitherto in no ungrateful Retirement: And it would be to ſmall purpoſe for me to deſire to ſhew my ſelf to the World (eſpecially having nothing conſiderable to Entertain Men withal) when, according to the ordinary courſe of God's Providence, I am ready to leave it.

But the real and naked Reaſon why I was deſirous that Your Lordſhip's Name ſhould [illegible]

[illegible] conſider the Subject therein treated on; which all muſt grant to be of great Importance.

My Endeavour to Aſſert and Eſtabliſh *Family-Worſhip*, is an Undertaking, which, I am confident, all good Men will allow of, and Your Lordſhip will Patronize. As for the Failures and Weakneſſes which are too viſible in the management of it, I promiſe my ſelf that either Your Lordſhip's Candor will over-look them, or your Goodneſs Pardon them.

Let others be as ſevere as they pleaſe in Cenſuring, and as ſupercilious as they will in deſpiſing the Compoſer, yet I ſhall be heartily thankful to thoſe who will

bring ſtronger Arguments to prove, or more effectual Perſwaſives to Recommend this excellent part of Religion to all that bear the Name of Chriſt in the World. I am almoſt aſſured, that there are none who will directly and openly appear againſt it. And if Men will uſe no other Weapons than thoſe of Scripture and Right Reaſon, I am perfectly ſure, they cannot ſhake it. May God be better ſerved by us, in all Capacities and Relations; in our Congregations, Families, and Cloſets, the only Deſign of theſe Papers is attained.

Almighty God afford Your Lordſhip his Gracious Aſſiſtance, and carry you through your Eminent Magiſtracy with Prudence, Integrity, and Honour; and Command his Grace and Bleſſing to reſt upon Your Vertuous Lady, and all the Branches of Your Worthy Family.

And thus, my Lord, with your Permiſſion, I ſhall adventure to Subſcribe my ſelf,

My LORD,

Your Lordſhip's very Real, and not only Your Nominal Servant,

Geo. Hamond.

The PREFACE.

To all the Religious Worſhippers of God in their Families, Inhabiting in and about *London*: Particularly, to thoſe of that Congregation, in which the Providence of God hath ſet me to Labour in the Word and Doctrine.

IT may be expected, that I render ſome Account of My ſelf, and of the Reaſon why I dire ſt this Diſcourſe to you: Becauſe it is likely that I am known to few, comparatively, of that great Number, which I hope are comprehended in this Inſcription. I have, from my Youth, to my grey hairs, been employed, according to the Grace vouchſafed to me, in Miniſtring the Goſpel of our Lord Jeſus Chriſt, tho' in much weakneß and manifold failings; for which I humbly implore pardoning Mercy, and hope for Acceptance through the Blood of Chriſt. During thoſe Years in which I have exerciſed my Miniſtry in this City, I have appeared but little out of the Limits of that Congregation, on which my Attendance was eſpecially required, unleß it were occaſionally at the Morning Exerciſes, and rarely to aſſiſt ſome of my Brethren. Neither have I been forward to Print any thing, being conſcious to my ſelf of my own

Insufficiencies, only I was under a kind of Necessity, to suffer two plain Sermons to go abroad, one in the Fourth Volume of the Casuistical Morning Exercises; the other a Funeral Sermon for my respected and beloved Brother Mr. Steel. *And now I am to send forth this Discourse of Family-Worship: And I think my self obliged to let you know, by what steps I was led to the Publication of it.*

Some Months since, * *Another Reverend Brother and my self were desired by the United Ministers to draw up a short Account of the Scripture-Grounds and Reasons for Family-Worship. This was done by that other very Judicious Pen. And I also offered them some of my undigested thoughts about it. But afterwards I bestowed more time upon that Subject, which produced this Discourse that I now present unto you; Not as coming from the United Ministers, but in my own Name only. And I desire that this may be well observed, that it may appear, that my Brethren are not responsible for any thing that is faulty or defective herein. If therefore any Persons shall take Exceptions at what is here asserted, I hope they will be so just, as to level their displeasure at my self only. This is enough, and perhaps too much, touching my self.*

* Mr. *Matthew Barker.*

As for the Reasons, why I direct these Papers to you, I think my Calling doth License

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me to declare (as I am able) the whole Counſel of God. Neither doth any thing, that I know of, forbid me to aſſiſt the Children of God, for the furtherance of their Knowledge, Faith, Holineſs, and Comfort. Beſides, I humbly conceive that this Diſcourſe may be proper for you, and acceptable to you, becauſe it brings you no new Doctrines, but the Common Faith and Practice of the Saints, throughout all the Ages of the Church. Here you will not find any thing to perplex your Minds, diſorder your Affections, or waſte your precious Time, in reading the fiery and endleſs wrangles of them that contend for Glory, or Victory, without any great advantage to the clearing, or eſtabliſhing of the Truth. But in this ſmall Piece, there is nothing to diſturb your Repoſe, or retard your Progreſs in Holineſs: But, by the Bleſſing of God, ye may meet with ſomething which may inform your Judgments, and engage you with greater vigour and alacrity to Exerciſe your ſelves in this excellent part of Practical Religion. This I think ſufficient, not only to Excuſe, but alſo to Juſtifie the making this Addreſs to you.

I have mentioned theſe things, becauſe I thought it decent to teſtifie that Reſpect which I have for you, accounting it would have been a piece of Rudeneſs to have obtruded theſe Papers upon you, without ſome Previous Application. And alſo to eaſe the Enquiries

of ſome who may be willing to peruſe this Diſcourſe, and, in order thereto, have a mind to know ſomething touching him who drew it up.

But I confeſs the pricipal Deſign of this Preface, was of a very different tendency, than to Apologize for this Inſcription, as an Invitation to your Reading of the Diſcourſe it ſelf: For I reſolved, upon this Advantage, to lay a few things before you, which I apprehend do deſerve your ſerious Conſideration. As,

1. *Hoping that you will find ſomething in this Diſcourſe, that may inform and confirm your Judgments, That Family-Worſhip hath a Divine Warrant: Let me beſeech you to perſevere in the performance thereof, with full aſſurance of Faith: And if you meet with any Suggeſtions that may unſettle you, whether they ariſe from your own Darkneſs, or Weakneſs; or from the Cavils or Scoffs of others, ye may fortifie your ſelves againſt their Inſinuations. And alſo, I entreat you to obſerve, and fix in your minds ſuch Arguments for Family-Worſhip as appear to you moſt plain and forcible, and to make uſe of them (as a fair Occaſion may be offered) to ſatisfie thoſe who queſtion or blame your Practice. That they may ſee, that you are not led thereto by Singularity, or Affectation; nor meerly from Cuſtom, or the Autho-*

Authority of your Teachers, but from Scripture-Grounds and Directions, and the Common Sentiments of all the Children of God, and their Example in all the ſucceſſive Ages of the Church. Who knows but that your Charitable and Prudent Management of ſuch Advantages as Providence may put into your Hands, may be bleſſed by God, that the Ignorant, or Prejudiced may receive Information and Satisfaction, and the mouths of the Refractory may be ſtopped?

2. *As I have endeavoured to lay the Ground-work upon which Family-Worſhip is built and eſtabliſhed, ſtrong and deep; ſo I beſeech you not to build upon it Wood, Hay, or Stubble: I mean a ſlight and ſuperficial Performance thereof; but that ye would, as oft as ye are employed in this Holy Work, be ſure to preſerve and excite that Divine Principle of Grace, which is planted in you by the Holy Ghoſt: Remembring (what is often inſinuated in the Diſcourſe it ſelf) That Family-Worſhip, rightly performed, is truly and really Divine Worſhip: And therefore to be always carryed on with a profound Reverence toward the Divine Majeſty, and with great Humility and Sincerity, as that which is to be offered up to the moſt Holy and Bleſſed God, through Jeſus Chriſt the Mediator, by the aid and aſſiſtance of the Holy Spirit. Bear with me, if in this mat-*

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-ter I endeavour to ſtir up your pure Minds with the uttermoſt Efforts of Zeal and Charity that I am able to put forth. For I fear (God grant it may be without cauſe) that this part of Practical Religion, as well as others, hath ſuffered a lamentable Declenſion, from its priſtine Vigour, among Profeſſors. There are (God knows) too many Symptoms, that the Power of Godlineſs lies languiſhing and withering among us. Let us remember from whence we are fallen, and Repent, and do our firſt works. When Men ſatisfie themſelves with retaining the Images and Pictures of Divine Ordinances, or Holy Exerciſes, and have either relinquiſhed or loſt the Spirit and Vital Power of them, the Effects will be found to be very miſchievous and dreadful.

3. Let me have leave to preſs you with a juſtifiable Importunity, to keep up the conſtant and uninterrupted performance of Family-Worſhip, and do not ſuffer it, upon any Pretenſion, to be interrupted, or haſtily ſlubbered over. I confeſs, there may be ſome Circumſtances which may unavoidably neceſſitate the Contracting thereof (for that time) in ſeveral parts thereof: So that the Reading, Prayer, &c. may be the ſhorter. But take heed, that what may be allowed upon ſome rare and unuſual Emergencies and Occaſions, do not betray you into a Cuſtomary

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Indifferency of Spirit, and ſo from an evil Principle or Habit, your Family-Worſhip become ſlight and ſhort, that ye may gratifie the World, or ſome inordinate Affection and irregular Paſſion. When ye find theſe Indiſpoſitions, or Prevarications to get ground upon you, then, in the ſtrength of Chriſt, excite and engage your hearts to greater Sincerity and Fervour in your Family-Duties: Hold them cloſe to them, and ſuffer them not to ſtart aſide, like deceitful Bows. And here I muſt be allowed to give vent to that juſt Sorrow and Indignation, which are ſtirred in me, by obſerving how this Spiritual Diſtemper increaſeth, and eats into the Vitals of Religion. At firſt ſome continue the Exerciſe of Family-Worſhip in the External part, but with great Remiſneſs, or Indifferency of Spirit. Then, upon ſome real, or imaginary Neceſſity, they give themſelves a Diſpenſation to omit it altogether for once, and are not humbled for it, if it were indeed their ſin, nor are ſenſible of the Prejudice which they ſuſtain thereby, and ſo ſmart under it, as their Affliction. And at laſt, Neceſſities and Obſtructions come to be ſo multiplyed, that Family Worſhip cannot find a convenient ſeaſon to be entertained in, poſſibly in two or three days. When it comes to this, the Perſons (to ſay the leaſt) are certainly under a Spiritual Tertian *or* Quar-

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tan *Ague, for this cannot proceed from the Spirit of a ſound Mind, which is even and ſteady. That I may therefore contribute my beſt aſſiſtance to thoſe who labour under this Infirmity (ſuppoſing them to have the Root of Matter in them) and, by way of prevention, to Antidote ſuch as may be in danger of falling into it, I ſhall endeavour to impreſs upon Conſcience the neceſſity of the daily performance of Family-Worſhip.*

1. *When ye throughly ſearch into the Scripture-Grounds and Reaſons of Family-Worſhip, ye will find them to be as ſtrong and prevalent to eſtabliſh daily Worſhip, as the Worſhip it ſelf. For ye may obſerve, that our Bleſſed Saviour giving Directions about Prayer, preſcribes this Petition,* [Give us this day our daily bread.] *Here it is evident, that daily Bread muſt be daily asked. It is not then ſufficient that we at once pray for Bread for a Month, or a Week, or three, or two Days, but this muſt be done every day. And I doubt not but every ſerious Perſon doth believe daily Grace to be as valuable and neceſſary as daily Bread; and that our Souls do want Supplies as well as our Bodies. I am willing to hope, that Family-Worſhip (of which Prayer is an Eſſential part) hath been ſufficiently aſſerted in the Diſcourſe it ſelf; and if ſo, by our*

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Saviour's Determination, there muſt be daily Family-Prayer.

2. *Though the Petition for daily Bread, doth include all other things neceſſary for our Supply and Support, while we are paſſing through this frail Life: Yet foraſmuch as our Bleſſed Saviour is pleaſed to ſignifie them under the Name and Notion of Daily Bread, and ſo to point to our daily Repaſt: This may invite us to take notice of the ordinary ſtated Seaſons, in which Families do uſually come together to receive it. But in this we are not to be determined by National Cuſtoms, which may be variable, nor by what particular Perſons may chooſe for their Families, but by that which was the ordinary Practice in thoſe Times and Places, which the Scripture ſpeaks of. In it we find, That their cuſtomary, ſtated Meals were twice a day, and are called Dinner and Supper. Luke* XIV. 12. — When thou makeſt a Dinner or a Supper. *The Dinner-time was in the former part of the day.* δῖπνον ποιῇς ἄριστον, ἢ δεῖπνον. *Gen.* XLIII. 16. Theſe Men ſhall Dine with me at Noon. *Which the* Chaldee *thus Paraphraſeth, Theſe Men ſhall eat with me at Dinner. The Supper-time was in the latter part of the day. Luke* XIV. 17. And he ſent his Servants at Supper-time. τῇ ὥρᾳ τοῦ δείπνου.

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pears, That the ſeaſons of taking their common Repaſt together, were in the former and latter part of the day, which are in Scripture ordinarily called, The Morning, and the Evening, allowing to either of them a due Latitude. This may be exemplified by one Inſtance. 1 *Kings* XVII. 6. And the Ravens brought him (*i. e. Elijah*) Bread and Fleſh in the Morning, and Bread and Fleſh in the Evening. *That is, at the uſual Meal-times of Dinner and Supper. That which I have to offer from what I have mentioned touching the ordinary Meal-times, which were twice in a day, is this; That ſeeing we receive our ordinary Repaſt twice a day from the hand of God's Bounty, and our Saviour teacheth us to pray for our daily Bread, may not this, without ſtraining the words, be a fair intimation to us, that Family-Prayer ſhould be performed twice a day? If any ſhall judge that this Reaſon is defective in Evidence, or Cogency, yet I am ſure, the Invitation from hence, to Pray twice a day in our Families, is very allowable and Pious, and, on that Account, I may be permitted to recommend it to thoſe, whoſe Piety may encline them to embrace it.*

3. *We have yet more clear and pregnant Indications, That God's Solemn Worſhip is to be performed twice in a day: And that the ordinary*

ordinary Seaſons for it, are the Morning and the Evening. Only, let it be remembred, that the terms of Morning and Evening, are to be extended to their due Latitude; for each of them contains the ſpace of ſeveral hours: And yet they are to be ſo bounded and limited, that they may be diſtinguiſhed the one from the other. This being premiſed, I ſhall produce ſome Scripture-Arguments to ſtrengthen this Aſſertion with great Brevity, though the narrow limits of a Preface will not allow me room to expatiate upon them.

1. *We may Collect ſo much from the Diſpoſal and Determination which God himſelf hath made in his Providence; for he hath manifeſtly divided the Day into the Morning and Evening; and hath put a ſignal Remark upon each of them.* Pſal. LXV. 8. — Thou makeſt the out-goings of the Morning and Evening to rejoyce, (*or ſing*) *that is* Objectively, *that ſuch as fear him, may be excited to Adore and Worſhip him* Actively. *Both theſe Seaſons for Holy Worſhip are mentioned* Conjunctly, *Pſal.* XCII. 1, 2. It is a good thing to give thanks unto the Lord, and to ſing Praiſes to thy Name, O Lord moſt High. To ſhew forth thy loving-kindneſs in the Morning, and thy faithfulneſs every Night. *And* Diſtinctly, *in the Morning.*

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Pſal. V. 3. My voyce ſhalt thou hear in the Morning, O Lord: In the Morning will I liſt up my Prayer unto thee, and will look up. *In the Evening, Pſal.* CXLI. 2. Let my Prayer be ſet forth as the Incenſe, and the lifting up of my hands, as the Evening-Sacrifice.

2. *The Equity and Reaſonableneſs of Morning and Evening Worſhip, may be argued upon Scripture-Grounds.* (1.) *As for Morning-Worſhip: Common Gratitude will engage us to Praiſe God for his Protection over us, and that Reſt which he vouchſafeth to afford us in the Night-ſeaſon.* *Lam.* III. 22, 23. It is of the Lord's mercies that we are not conſumed, becauſe his Compaſſions fail not: They are new every Morning, great is thy faithfulneſs. *And both Conſcience and Prudence will oblige us to pray for his Direction, Aſſiſtance, and Bleſſing upon what we undertake in the day. For then* Man goeth forth to his Work, and to his Labour until the Evening. *And it is God's Bleſſing that cauſeth us to proſper in our Employments. We ſhould therefore Pray, as* Pſal. XC. 17. — Eſtabliſh thou the works of our hands upon us, yea, the work of our hands, eſtabliſh thou it. *For this,* Abraham's *Servant hath ſet us a fair Copy to write after,* Gen. XXIV.

Pſal. CIV. 23.

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12. O Lord God — I pray thee, ſend me good ſpeed this day. Thus did *Nehemiah*, Chap. I. 11. —— Proſper, I pray thee; thy Servant, this day. *The committing of our works thus unto the Lord, is the moſt effectual way to have our thoughts eſtabliſhed.* (2.) *For Evening-Worſhip: We are then to Praiſe the Lord, who hath bleſſed our going out, and our coming in. To commit our ſelves to his Almighty Protection*, Pſal. IV. 8. I will both lay me down in peace, and ſleep; for thou, Lord, only makeſt me to dwell in ſafety. *The Inhabitants of this City (one would think) ſhould be very apprehenſive hereof, who are ſo often terrified by the breaking in of Robbers, and the flaming of Houſes on fire, in the Night.* Prov. XVI. 3.

3. *Morning and Evening Worſhip may be enforced from many Scripture-Injunctions, which require us*, To Pray without ceaſing, 1 *Theſſ.* V. 17. That men ought always to pray, and not faint, *Luke* XVIII. 1. Let us offer the Sacrifice of Praiſe to God continually, *Heb.* XIII. 15. *The meaning of ſuch places cannot be, That we ſhould do nothing elſe but Pray; but that we ſhould not fail to Worſhip God as often as he makes it our Duty ſo to do. And that will appear to be in the Morning and Even-*

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ing at leaſt. For ſo we find the word [Continual] *as it refers to Divine Worſhip, to be interpreted.* Exod. XXIX. 38, 39. Now, this is that which thou ſhalt offer upon the Altar, two Lambs of the firſt Year, day by day continually. The one Lamb ſhalt thou offer in the Morning, and the other Lamb ſhalt thou offer at Even. *And Verſe* 42. This ſhall be a *Continual* Burnt-offering.

What I have here ſuccinctly drawn up touching the Daily Worſhip of God in our Families, and that it be performed twice in a day, and that the Morning and Evening are the moſt proper ſeaſons for it, I do recommend to your ſerious Thoughts, deſiring you to keep theſe Sayings, and to ponder them in your hearts.

4. *My Fourth Requeſt to you is, That ye would Exerciſe an Holy Prudence in the Ordering and Determining the Circumſtances which are likely, in a ſpecial manner, to affect your Family-Worſhip, both as to the Place (if your Houſes afford you any variety for choice) and principally as to the Time, which is always very much in your own power. And therein to embrace all Advantages that may promote it, and to avoid whatſoever may obſtruct or daminiſe it. Upon this occaſion, I hope it will be excuſable, if I mention thoſe Complaints, which I have*

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heard from ſome, who, in much anguiſh, and grief of heart, have bewailed the Diſorderlineſs of many in the management of their Family-Worſhip, in the unſeaſonable Timing of their Evening Duties. That the Maſters do ordinarily ſtay abroad until it be exceeding late at Night, and that in the mean time, ſome of their Servants take the Liberty to be where they ſhould not, and in ſuch Company, as inſtill into them the Poyſon of Levity, Unfaithfulneſs, or Debauchery; which having once taken Root in them, will not ſoon, or eaſily be eradicated. And that thoſe who remain at home, expecting the coming in of the Maſters, to perform the Evening-Worſhip, are quite tired out, either by their Labours in the day, or the wearineſs of waiting, or the inſuperable prevalence of Natural Infirmity, become Drouſie, and ſo indiſpoſed, that not only their Minds and Affections are dull and lifeleſs, but even their Senſes are lockt up in ſleep (through the greateſt part of the Worſhip) which, becauſe they could not take ſeaſonably in their Beds, they adventure to admit, while they are upon their Knees. I do not bring this as an Accuſation, or a Reproach to any, but to Caution all. That the Culpable may be induced to Repent, and Reform this Diſorder; and that others may be adviſed to be vigi-

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lant, that they be not entangled in this ſnare.

5. *I moſt earneſtly entreat you to take care, That your Family-Religion be always ſeconded and cheriſhed by an Holy Converſation. That as ye ſet up the Worſhip of God in your Houſes, ſo ye would preſerve the Fear of God in your Hearts, and manifeſt it in your Lives. Ye diſtinguiſh your ſelves from the Carnal and Profane, by Worſhipping God in their Families: Take heed that ye become not the ſame with them, in any of their Evil Practices. Religion will be ſorely wounded, and inſolently reproached, if ye give occaſion to them who ſeek occaſion, to diſgrace both it and you. I muſt alſo exhort and beſeech you, to walk wiſely in your Houſes, with perfect Hearts, that your Domeſticks be not ſcandalized. It will be a dangerous ſtumbling-block in their way, if they hear you ſpeak as with Tongues of Angels, when ye are on your Knees; and out of the time of Worſhip, hear you ſpeak as Children of* Belial; *venting you Choler in words of Bitterneſs and Railing: Or obſerve in you the unſavoury Eructations of Pride or Paſſion. For then your Evil Example will Prejudice them more than your Inſtructions and Prayers will Edifie them.*

6. *I have*

6. *I have one Requeſt more, which I hope I ſhall obtain as ſoon as I propoſe it: That ye would, in your Family-Devotions, ſtrive earneſtly with God, That he would be gracious to the Church and State; and that Religion and Righteouſneſs may take deep Root, ſpread, and flouriſh among us: That under the Reign of Their Majeſties, the Righteous may flouriſh, and abundance of Peace as long as the Moon endureth. And forget not the Churches of God abroad, Plead the Cauſe of deſpiſed* Sion, *againſt her Inſulting and Potent Adverſaries.* That when the Lord ſhall have waſhed away the filth of the Daughters of *Sion*, and have purged the Blood from the midſt thereof, by the Spirit of Judgment, and by the Spirit of Burning: He would create upon every dwelling-place of Mount *Sion*, and upon her Aſſemblies, a Cloud, and a Smoak by Day, and the ſhining of a flaming Fire by Night: So that upon all the Glory there may be a Defence.

Theſe are the Requeſts which I earneſtly make to you; and the Advices which I have taken the confidence to lay before you: Aſſuring my ſelf that they will meet with a kind

kind Reception from you. And so I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them that are sanctified. Amen.

ERRATA.

PAge 13: line 33. for *mixt*, read *mix*. p. 15. l. 30. for *prove it be*, r. *prove it to be*. p. 34. l. 9. for *this*, r. *his*. and l. 24. dele *with*. p. 35. in the Margent, r. ושנכתם. *Et repetes ea*, from שכן *acuere*. p. 44. in the Margent, for *de primâ puero cum institutione*, r. *de primâ puerorum institutione*. p. 49. l. 21. for *that may retain them*, r. *that they may retain them*. p. 56. l. 19. for *not long debate*, r. *no long debate*. p. 57. l. 31. for *yet pray*, r. *ye pray*. p. 72. l. 14. for *reason*, r. *reasoning*. p. 73. l. 26. for *I suppose by this*, r. *by this time*. p. 81. l. 14. for *the conceit*, r. *this conceit*. *Ibid.* l. ult. for *and his Preaching*, r. *in his Preaching*. p. 90. in the Margent, for *hymnodicam*, r. *hymnodiam*. p. 94 l. 1. for *shome*, r. *shame*. p. 95. l. ult. r. *served the true God only, yet because*. p. 99. l. ult. for ὄκυν, r. ὄικον. p. 110. l. 15. r. *But as touching the Resurrection of the dead, Have ye not read that which was spoken.*

OF

OF FAMILY-WORSHIP.

BEfore the Caſe of *Family-Worſhip* can well be clearly, and ſatisfactorily ſtated, I humbly conceive that ſome General Conſiderations touching the *Worſhip of God* are to be premiſed: Which I ſhall lay down as *Poſtulata*, or Propoſitions to be conſented unto, and agreed upon, in this Debate.

1. That the Eternal, Living, and True God is to be worſhipped by All. Pſal. XXII. 27. *All the kindreds of the Nations ſhall worſhip before thee.* Ver. 28. *For the Kingdom is the Lords, and he is Governour among the Nations.* Pſal. LXVI. 4. *All the Earth ſhall worſhip thee.* Scripture-Teſtimonies may be ſpared, becauſe this is a Principle engrafted in the *Natural* Conſciences of all Men; and profeſſed by Jews, Mahumetans, and Chriſtians of all denominations; -yea, by Pagans themſelves. They, then, who deny, or caſt off the Worſhip of God, are worſe than Infidels, and are to be ranked among the Atheiſts, *Pſal.* XIV. 1. *The Fool hath ſaid in his heart, there is no God.* He that pays no Religious Worſhip to the Deity, owns no God. And he that ſaith, that he ac-

knowledgeth a God, but that he ows no Worſhip to him, doth entangle himſelf in a wicked and fooliſh Contradiction.

2. That Family-Worſhip rightly, and Religiouſly performed, is truly the Worſhip of God. For it partakes of the General Nature of Divine Worſhip, is the ſame with it for Subſtance, and hath all the Eſſentials of it. That it comes to be performed in Families is only Accidental, and a meer Circumſtance. They, therefore, who will not admit of Family-Worſhip, ought, in Reaſon, to ſhew either that it is not Divine Worſhip; Or, That it cannot be performed in Families. *e. gr.* That the Scriptures may not be read in Families, nor God invocated, or praiſed, nor the Members of the Family be inſtructed in the Knowledge of God, nor be exhorted to live Soberly, Righteouſly, and Godly. Theſe are the Inſtances in which Family-Worſhip is to be employed and exerciſed.

3. In order to the Regular, and Acceptable Performance of Religious Worſhip, it is neceſſary, that the Worſhippers have in them the Principle of Grace, and that the ſame Principle be duly excited, acted, and exerciſed. The Principle of Grace is required. *Hebr.* XII. 28. *Let us have Grace, whereby we may ſerve God acceptably.* John IV. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit, and in Truth;* and many other places. This Principle of Grace ought to be actually excited and exerciſed in all Religious Worſhip. *Rom.* VIII. 26. *Likewiſe alſo the Spirit helpeth our Infirmities, for we know not what we ſhould pray for, as we ought.* Suppoſe there ſhould be Grace

Grace in the Principle, yet if it be not ſtirred up, God doth not account himſelf to be acceptably worſhipped. *Iſa.* LXIV. 7. *There is none that calleth upon thy Name, that ſtirreth up himſelf to take hold of thee.* That Prayer which is acceptable and ſucceſsful, muſt have the Principle or Spring of Activity which is within, wound up, and ſet a moving.

Hence it will follow, That whenſoever, whereſoever, or by whomſoever God is worſhipped aright, the Worſhippers themſelves ought to be Godly, and to Worſhip him after a Godly ſort, with Faith, Sincerity, Activity, and Alacrity; and in the exerciſe of other Graces. *Pſal.* CIII. 1. *Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name.* Pſal. CXLV. 18. *The Lord is nigh to all them that call upon him, to all that call upon him in truth.* All this belongs to Family-Worſhip, as much as to any other; though it may be feared, that too many do not charge their Conſciences with it ſo cloſely and frequently as they ought to do. Jam. V. 16. Πολυ ἰσχυει ἐνεργουμένη.

4. Perſons in an unregenerate, or unſanctified ſtate, are not (while they ſo continue) in a meet capacity to Worſhip God acceptably; and yet they are under an indiſpenſible Obligation (in point of Duty) ſo to do; and are obnoxious to Divine Vengeance, if they do not Worſhip him. The Reaſon is evident. Becauſe Man being God's Creature, muſt of neceſſity always continue under his Rule and Dominion: And being a Rational Creature, capacitated to Know and Serve him; is, thereupon, bound to Worſhip him. This will be

clearly made out, if we compare *Acts* XVII. 28. *In him we live, move, and have our Being*, with *Pſal.* XCV. 6. *Let us worſhip, and bow down, let us kneel before the Lord our maker.* So that neither Man's Impotency, nor Impiety can diveſt God of his Authority, to require, and command him, to render him that Worſhip, which is due to him, and to Puniſh him for his Neglect and Diſobedience. This is evident from *Luke* XIX. 14. *His Citizens hated him, ſaying, we will not have this Man to Reign over us.* Here they renounce their Allegiance; and, though Subjects *de Jure*, or of Right, yet declare themſelves Enemies: Yet could not their Rebellion ſecure them from the Arm of Juſtice. For it follows, *Ver.* 27. *But thoſe mine Enemies, which would not that I ſhould Reign over them, bring hither, and ſlay them before me.*

From this Hypotheſis, Two uſeful Conſectaries may be deduced.

1. That the preſent ſtate of every Ungodly Perſon is moſt wretched and deplorable: And, it will appear to be ſo, though we look no further than that intricate and perplexed Condition in which he is involved and entangled, with reſpect to his Worſhipping of God.

1. If he ſuppoſe, that thoſe Performances which he tenders to God (under the Notion or Pretence of Worſhip) will find acceptance with him, he groſly deceives himſelf. For God hath plainly declared, that he doth deſpiſe, and will reject the Services of ſuch as are impenitent and ungodly Sinners. *Prov.* XV. 8. *The Sacrifice of the wicked is an abomination to the Lord*— Iſa. I. 13. *Bring no more vain Oblations*—

tions--- Pſal. LXVI. 18. *If I regard iniquity in my heart, the Lord will not hear me.* John IX. 31. *Now, we know that God heareth not ſinners.* Let the Profane, and Hypocrites lay this to heart, and flatter themſelves no longer with their own Deluſions.

2. If any, upon hearing that God doth abominate the Worſhip of the Profane and Hypocritical; ſhall, hereupon, deſperately conclude, That then it is beſt, or moſt eligible for them, *Not to Worſhip him at all*, they muſt know, That the caſting off, and renouncing of all Religion, will not ſecure them from the Vindicative Juſtice of God, but is the way to pluck down more wrath upon themſelves: Becauſe by ſuch Contempt and Contumely, they do (at leaſt by implication) renounce his Soveraignty, yea, his very Being; and bring upon themſelves ſwift Deſtruction. *Pſal.* LXXIII. 27. *They that are far from thee, ſhall periſh.* Pſal. X. 4. *The wicked, through the pride of his countenance, will not ſeek after God; God is not in all his thoughts.* Jer. X. 25. *Pour out thy fury upon the Heathen that know thee not; and upon the Families that call not upon thy Name.* Men may be guilty of many ſins, for which God will puniſh them, but when he gives an Inſtance in *One ſin*, we may conclude that One to be the moſt provoking; as in *Amos* II. 4. *For three tranſgreſſions of* Judah, *and for four, I will not turn away the puniſhment thereof: becauſe they have deſpiſed the Law of the Lord; and their lies* (*i. e.* their Idols) *have cauſed them to err.* As if it had been ſaid, Their Idolatry was the Principal, Meritorious, Provo-

king cauſe of their Ruin. Thus, when God ſhall Arraign many for their Blaſphemies, Exceſſes, Uncleanneſs, &c. this may be written in the head of their Indictment, *Theſe ſhall dye, becauſe they have not called upon my Name.* This is the Firſt Conſectary.

2. The Second Conſectary ſhall be, That Matters ſtanding as they have been declared, with reſpect to the Worſhip of God, and the Qualifications of the Worſhippers, we may infer, That it is the *Duty*, and ſhould be the *Care* of all Faithful Miniſters, to charge all Perſons with whom they have do, to Worſhip the Eternal, and Living God: And alſo, ſo to Worſhip him, that they Sanctifie his Name, and may find acceptance with him through the Lord Jeſus Chriſt. And in treating with them about this Affair, to accommodate their Inſtructions and Exhortations to their Spiritual ſtate and condition. To encourage, aſſiſt, and direct the Godly to Worſhip the Lord, in the Sacred Aſſemblies, in their Families, and in Secret. And to remonſtrate to the groſly Ignorant, the Profane, the Worldly, and Senſual, that they lye under an indiſpenſible Obligation (in point of Duty) to Worſhip the Great God, their Maker, Preſerver, Owner, Lord, Ruler, and Benefactor: And to denounce his Wrath againſt all thoſe, who (under any Pretence whatſoever) refuſe, or neglect to Worſhip him. And to convince the Impenitent and ungodly, that (while they continue ſuch) they do but mock, affront, and provoke him by their Counterfeit, and Hypocritical Worſhip. And thereupon to preſs them (with all the fervours of Zeal, and tenderneſs

derneſs of Compaſſion and Charity) to Repent, and be converted, that their ſins may be blotted out. To turn themſelves from all their Tranſgreſſions: Diligently to attend upon the ordinary means, appointed and bleſſed by God for the working of Converſion, and ingenerating of Faith: So that they may be reconciled to God by the Blood of his Son, and through him, have acceſs to the Throne of Grace, and find acceptance both of their Perſons and Services. The ways of procedure herein, I muſt leave to the Diſcretion, Fidelity, Prudence, Zeal, and Compaſſion of thoſe who deſire to approve themſelves good Miniſters of Jeſus Chriſt, Work-men that need not be aſhamed, rightly dividing the Word of Truth.

Having premiſed theſe things, I ſhall put an end to thoſe General Conſiderations touching the Worſhip of God, which I thought might be uſeful in way of Introduction. I ſhall now apply my ſelf to the ſpecial Conſideration of Family-Worſhip, and ſhall proceed by theſe ſteps.

1. I take it for a Fundamental, Comprehenſive Principle, That whereſoever the Worſhip of God is rightly performed, it is always the *ſame for Subſtance*, and includes whatſoever is Eſſential to it.

2. The Worſhip of God may be *diſtinguiſhed*, and come under ſeveral denominations, from ſome Extrinſecal Circumſtances. For we may ſpeak of the Worſhip of God, as miniſtred in the Sacred Aſſemblies. As *Pſal.* LXXXIX. 7. *God is to be feared in the Aſſembly of his Saints, and to be had in reverence of all them that are*

about him. Pſal. CXI. 1. *I will praiſe the Lord with my whole heart, in the Aſſembly of the upright, and in the Congregation.* We may alſo ſpeak of Family-Worſhip: *Joſh.* XXIV. 15. *--- But as for me, and my houſe, we will ſerve the Lord.* Acts X. 1, 2. *Cornelius a devout man, and one that feared God, with all his houſe.* There is alſo that Worſhip, which we may term Perſonal, Solitary, or Secret. *Matth.* VI. 6. *When thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut the door, pray to thy Father, who ſeeth in ſecret.* In all theſe, the *Object*, *Rule*, and *End* of Worſhip is the ſame. The *Qualifications and Diſpoſitions* of the Worſhippers ought to be the ſame. This ſhould be minded by ſome, who ſeem to be ſerious, compoſed, and devout in the Publick Worſhip, but are ſlight, ſuperficial, and unconcerned in their Family-Worſhip: As if the Publick were the only ſubſtantial Worſhip; and that in their Families were only a Ceremony, or a Complement.

3. To Diſcourſe of *Publick* or *Secret* Worſhip, is not my preſent Undertaking: And therefore I ſhall confine my ſelf to *Family-Worſhip*. And when I treat of that, I deſire that it may be taken notice of, that I am not to Diſcourſe of it in its Latitude, or full compaſs, and ſo not to reſolve Caſes, or give Directions about it, but only to endeavour to anſwer this Queſtion, as it was given me, *Upon what Scripture-grounds or Reaſons may Family-Worſhip be eſtabliſhed, and enforced?*

4. The terms of the Queſtion, as thus framed, do direct, determine, and limit the Anſwer, to Scripture-Grounds and Reaſons only: And

And therefore I ſhall not meddle with other Precedents or Authorities. With which, if I had been furniſhed, (whereas indeed I have not ſo much as ſought after them) yet to have inſerted them, I conceive would be improper, if not impertinent. For to offer that, which is not ask'd after, would be to obtrude a kindneſs, which may be fairly rejected.

5. I do not apprehend, that it is at all neceſſary or uſeful to ſpend time in the Explication of the Terms, either of *Family* or *Worſhip*, becauſe (as far as I know) the ſenſe and meaning of them, as to this Debate, is agreed upon, at leaſt, not controverted. And therefore, unleſs ſome new Caſe may occur, that will give occaſion for a farther Enquiry into them, I ſhall preſume, that, as to the Subject under preſent Conſideration, they are well enough underſtood. And ſo I ſhall enter upon my proper Province.

Queſtion. *Upon what Scripture-Grounds or Reaſons, may Family-Worſhip be eſtabliſhed, and enforced?*

To this Queſtion, my Anſwer ſhall be, 1. More General. 2. More Special and Appropriate.

1. My General Anſwer ſhall be this. That it is evident from Scripture, and (as far as I underſtand) acknowledged by *All*, That, beſides Secret, or *Solitary*-Worſhip, there lies an *Obligation* upon us (and that impoſed by God himſelf) that there ought to be *Social*-Worſhip,

which is to be performed by *ſeveral Perſons conjunctly.* Pſal. XXXIV. 3. *O magnifie the Lord with me, and let us exalt his Name together.* Acts XII. 12. — *Where many were gathered together, praying.* But I ſhall not call in more Teſtimonies to confirm this Poſition, becauſe I account it ſuperfluous to be Induſtrious in maintaining that, which none (though otherwiſe of different Perſwaſions) will (I think) diſpute againſt. The Parties of all Denominations do admit of Holy Aſſemblies for Publick Worſhip, and grant, that there are, and *ought* to be Particular Churches, the reſpective Members of which are to joyn together in the Worſhip and Ordinances of God, and that ſuch Churches are of Divine Inſtitution. Here I might add, that there are learned and godly Perſons, who conceive, that in the Scriptures there is mention made not only of Congregational Churches, but alſo of Family-Churches. But I ſhall not at preſent form my Argument for Family-Worſhip, from thoſe Family-Churches, but reſerve our Enquiry touching them, for another place, in this Diſcourſe. For I am now to debate the Caſe with them, who admit of Church-Worſhip, as neceſſary; but ſay, They do not find any Obligation, in point of Duty, that binds them to Family-Worſhip.

συναθροισμένοι καὶ προσευχόμενοι.

To theſe I offer this Requeſt, That they would aſſign ſome defenſible Reaſon, that may ſatisfie others, as well as pleaſe themſelves, why God ſhould be worſhipped in Church-Aſſemblies, becauſe they are Holy Societies of his

his own Inſtitution, very advantagiouſly framed for the Celebration of his Worſhip, and the mutual Encouragement, Aſſiſtance, and Edification of the Worſhippers; and yet his Worſhip be excluded out of Families, which are alſo Societies, which owe their Conſtitution to God, and are by their Conjunction, and the mutual Relation of the Members, ſo diſpoſed as to be exceeding helpful to one another, in order to the exalting of the Glory of God in their united Worſhip?

In making this Propoſal, I deſire it may be obſerved, That I am not now *directly* Pleading the Scripture-Grounds and Reaſons, upon which Family-Worſhip may be eſtabliſhed and enforced; and yet if that which is now to be offered, be throughly viewed, and deliberately weighed, we ſhall (if I miſtake not) find very much, which may conduce to mens ſatisfaction about Family-Worſhip. For I now ſuppoſe (and ſhall prove it anon) that there is nothing ſo much as pretended to be drawn from the Scripture that hath any ſhadow of diſapproving, or excluding the Worſhip of God out of Families. Now, is not this a very great ſettlement to a ſerious Man's Thoughts, and a confirmation to his Judgment, when he underſtands that no Oppoſition is made againſt his Opinion, or Practice, either from Scripture or ſolid Reaſon, even by thoſe who declare, that they do not concur with him in the one, or in the other? A Man would think a Fortreſs to be in no great danger, when thoſe who come againſt it, ſhall declare, that they have no Engines to batter it, nor ever hope to be

Maſters

Maſters of it, unleſs the Defendants, either out of Cowardize or Treachery will ſurrender it. A Reſpondent would make no doubt of maintaining his Theſis, when the Opponent ſhall tell tell him, he hath never a ſolid Argument to bring againſt it, but only a Jeaſt or a Fallacy. What wiſe Man would relinquiſh ſuch a Practice, as he hath by long and well-tryed Experience found to be exceeding Grateful, Profitable, and Comfortable, becauſe another may ſay to him, I cannot find fault with what you do, nor condemn it upon any Scriptural, or Rational Grounds? Only I do not find my ſelf inclined, or diſpoſed to do as you do.

Thus far I have gone upon Suppoſition: Now I proceed to prove, That nothing can be alledged from Scripture or right Reaſon againſt the Regular and Religious Worſhipping of God in Families. What Exceptions may be taken againſt the Errors, Indiſcretions, or Miſmanagement thereof in particular Inſtances, of Perſonal Failings, do not in the leaſt affect that Aſſertion, which theſe Papers do undertake, or (at leaſt) endeavour to maintain, as all unbyaſſed, and unprejudiced Perſons may eaſily perceive. And ſo I ſhall frame my Argument from the Nature and Reaſon of the thing it ſelf.

If the Worſhip of God is not to be admitted into Families, the reaſon muſt be, either becauſe, That it is *inconſiſtent* with *the Nature of Religious Worſhip*: Or, Becauſe Families are *not capable of it, or are unfit for it*. But neither of theſe Suggeſtions are ſufficient to exclude

clude the Worſhip of God out of Families. For,

1. It is no *Derogation* to God's Honour, nor Debaſement of his Worſhip, that it be performed in Families.

(1.) The Glory and Majeſty of God is not thereby eclipſed or impaired. For though he dwelleth on High, yet he humbleth himſelf to behold the things that are in Heaven and Earth. He hath indeed Myriads of Holy Angels, that wait on his Throne, and Worſhip him Day and Night, and are incomparably better skilled in this Excellent Work, than poor Mortals, who have their dwelling in Houſes of Clay: Yet ſuch is the wonderful and aſtoniſhing Condeſcention of our moſt gracious God, that he requires, and accepts the Worſhip of frail, ſinful Men, when rightly managed, of what rank or quality ſoever they be. The Prayer of the Poor, if it go not out of feigned lips, ſhall not be deſpiſed. [illegible] of a truth God is no reſpecter of Perſons, but in every Nation, he that feareth God, and worketh Righteouſneſs, is accepted of him. And as this is applicable to Perſons, ſo it is alſo to Places. God will no more reject Family-Worſhip, becauſe it is ſuch, than he will turn away his Face from Aſſembly-Worſhip. *Acts* X. 34, 35.

(2.) It is no Debaſement of God's Worſhip, that it is humbly and ſincerely offered up to him out of a poor Cottage, if the Worſhippers mixt it with Faith, Love, Joy, and the exerciſe of other ſuitable Graces, and then it be preſented to him ſprinkled with the Blood of Chriſt.

2. Families

2. Families are neither uncapable, nor unfit for the Worſhip of God, if we look on either Perſons or Places. The Perſons may be living Members of the Myſtical Body of Chriſt, they may have the Aids and Aſſiſtances of the Holy Spirit, and be Heirs of Salvation. The Place from whence it is offered, cannot affect the Worſhip, for our Saviour hath determined the caſe, *John* IV. 21. *The hour cometh, when ye ſhall neither in this Mountain,* (viz. Mount *Gerazim*) *nor in* Jeruſalem *Worſhip the Father.* When God had choſen to place his Name there, and that part of Worſhip which was Ceremonial, or Typical, was moſtly confined to the Temple, or *Jeruſalem.* Yet then might the Moral or Spiritual part of Worſhip have been performed in their Synagogues, or in their Houſes. *I will that men pray every where,* ſaith the Apoſtle. *Jonah* 2.2. The Prayer of *Jonah,* out of the Belly of Hell, mounted as high as Heaven. *Acts* 16. The Midnight Praiſes of *Paul* and *Silas* in the Stocks made a pleaſing Melody in the Ears of the Lord. Very unaccountable then is the Fancy, and fond the Superſtition of ſome, who deſpiſe or neglect the Worſhip of God in their Families, and repair to the Church to ſay their Prayers, (out of the time of Worſhip) as if their Houſes were Profane places, and the Church the only Holy place, that muſt Sanctifie their Devotions. 1 *Tim.* 2. 8.

Let us now ſum up this Evidence. Beſides Perſonal or Solitary Worſhip, the Lord requires Social Worſhip of ſeveral Perſons in Conjunction.

junction. Families as well as Churches derive their Original from God.

There is not any Scripture or Reaſon ſo much as pretended to be brought againſt Family-Worſhip. Neither is it inconſiſtent with the Nature of Religious Worſhip, nor are Families uncapable of it, or unfit for it. And we may add, There are many Commands that we ſhould Pray without ceaſing, and offer to God the Sacrifice of Praiſe continually; and God is to be worſhipped in every place. That Men ought, in all allowed ways, to do good, as they have Opportunity, and to Govern their Families in the fear of God: And then, upon the whole, put the Queſtion, Whether upon theſe, and ſuch-like Premiſes, we may not collect ſomething conſiderable toward the eſtabliſhment of Family-Worſhip?

Exception.

And yet we cannot fairly and quietly go on, before we exchange a few words with ſome that ſtand in our way, who tell us, That the Foundation laid in the Argument propoſed, is too weak and ſandy to bear the Structure of Family-Worſhip, if we ſhould attempt to build it thereupon. Becauſe, ſay they, though all that hath been offered, were admitted, yet the Conſequence will amount but to this only in the iſſue, That Family-Worſhip is a matter of *Liberty*; but will not prove it, be matter of *Duty*. Granting therefore that we *May*, yet it will not follow that we *Muſt* Worſhip God in, and with our Families.

To

To this Exception, I Anſwer,

Anſwer. 1. That this Diſtinction between matter of Liberty, and matter of Duty, as applicable to Family-Worſhip, is by ſome owned and defended as their *Principle*; and by *many more* adopted, and taken into their *Practice*, though they pretend not to have any acquaintance with the Principle it ſelf; for it is manifeſt, that there are thoſe who will Worſhip God in, and with their Families on the Lord's-day, and but *rarely*, if at all, on any other day throughout all the Week beſides. Others will allow God ſome Worſhip once a day, and that, too often, very late at Night, when *many* (if not *moſt*) of the Family are under an utter indiſpoſition for ſuch Holy Work; but give themſelves a *Diſpenſation* to omit all *Morning-Service*. What is the Language of theſe Practices, but only an Echo to the Cry of Liberty and Duty? It will be therefore neceſſary to examine this *Diſtinction* before we let it paſs; and touching it, I have theſe things to offer to the Serious and Cautious.

(1.) That it looks very odly and ſuſpiciouſly, when it will intrude it ſelf into thoſe things, wherein the Soveraignty and Glory of God, and the Intereſt of Mens precious and immortal Souls are directly concerned. *e. gr.* (1.) Who is he that dare take upon him to *ſort* and *range* the Commands of God, as it were, into ſeveral Ranks and Claſſes, and write on them. Theſe are Matters of Liberty, and theſe are Matters of Duty; when he gives them forth with the ſame impreſs and ſtamp of his Authority

rity upon one as well as upon another? Deut. XII. 32. *Whatſoever things I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.* Matth. XXVIII. 20. *Teaching them to obſerve all things, whatſoever I have commanded you.* We are not our own, to determine of our ſelves, or actions, and ſay, This we will impart to God, but That we will reſerve to our ſelves: But muſt entirely devote and dedicate our ſelves to him, that whether we eat or drink, or whatſoever we do, all muſt be done to the Glory of God. It ſeems our Bleſſed Saviour was not acquainted with this Diſtinction, but reſolves all our Obedience into Matter of *Duty*, Luke XVII. 10. *So likewiſe ye, when ye have done all things that were commanded you, ſay, We are unprofitable Servants; we have done that which was our Duty to do.* He that is at Liberty to *Act* or *Forbear*, if he pleaſe to do any thing for God in way of *Gratification*, would be thought to *Oblige* him, by doing more than out of Duty he owed him.

I think I need to ſay no more of this Diſtinction, as it may relate to thoſe things, wherein the Authority and Glory of God may be concerned: For I doubt not, but it will be utterly exploded by all thoſe who have any Reverence for God, or any due Sentiments of Religion.

(2.) Let us Enquire, Whether the Diſtinction between *Liberty* and *Duty* deſerve any better Reception, when it would inſinuate it ſelf among thoſe things that concern the welfare of our precious Souls, either as to their Holineſs, or their Happineſs, *e. gr.* When the Power and Awe of the Word ſtrikes our Conſciences,

ſciences, as ſpeaking in the Name and Authority of God, and ſaith, *As he who hath called you is holy, ſo be ye holy in all manner of Converſation. Having therefore theſe Promiſes (Dearly Beloved) let us cleanſe our ſelves from all filthineſs of the Fleſh and Spirit, perfecting holineſs in the fear of God. Abſtain from all appearance of evil. Abhor that which is evil, cleave to that which is good.* Or when Conſcience is rouzed by thoſe loud Admonitions, *Give diligence to make your Calling and Election ſure. Work out your own Salvation with fear and trembling. Seeing ye look for ſuch things, be diligent, that ye may be found of him in peace, without ſpot, and blameleſs.* If ſuch Scriptures as theſe penetrate into a Man's Heart, and then this Diſtinction whiſper him in the Ear, All this may tell you, that here is Matter for your Liberty to be exerciſed about, but nothing of Duty to conſtrain you to it: Would not every ſerious Chriſtian, who hath any value for, or care of his Soul, look upon it as a Temptation, or Impoſture, and reject it with indignation? And this may ſuffice for a more general inſpection into this Diſtinction.

1 *Pet.* I 15. 2 *Cor.* VII. 1. 1 *Theſſ.* V. 22. *Rom.* XII. 9. 2 *Pet.* I. 10. *Phil.* II. 12. 2 *Pet.* III. 14.

2. I ſhall now review it again, and impartially conſider, how far it may be applicable to the caſe of Family-Duties, now under debate. And here the Nature of the thing itſelf will neceſſitate us to put a difference between the *Circumſtantials* and the Subſtantials of Family-Worſhip. 1. With

1. With reference to the Circumſtances of it, a *due Liberty* is not only to be *Admitted*, but alſo to be *Aſſerted*. Of this I ſhall give two Inſtances. (1.) Of the *Place*. (2.) Of the *Time*. (1.) As to the Place, where Family-Worſhip may be performed. In ſpacious Houſes, wherein there are ſeveral convenient Rooms for it, it is perfectly *indifferent*, whether it be performed in the Kitchen, or in the Hall, or in the Parlour; above or below ſtairs. In the mentioning of *Places*, I am thus particular, becauſe there are thoſe who have attempted (at leaſt diſcovered their inclinations) to ſtraiten this Liberty, and to confine us to ſome *appropriate* place in the Houſe. Among others, Mr. *John Gregory* hath a Diſcourſe touching the ὑπερῶον, or the *Upper-Room*, often mentioned in the New Teſtament, from which he would inſinuate, That in every Houſe (which can admit of it) there ſhould be an *Upper-Room* ſequeſtred from Common Uſes, and appropriated to Religious Worſhip, as the Oratory, or Private Chappel, in the Houſes of ſome great Perſonages. But this is to be wiſe (or rather to be nice) above that which is written. *Gregorii Opuſcula. Chap. 3. pag. 7.*

(2.) As to the Time of Family-Worſhip, it may, doubtleſs, be performed at any convenient hour, either *ſetled*, or *varied*, and is not to be adſtricted to thoſe hours, which ſome call Canonical; to which ſome Books for Private Devotions have been adapted.

Touching

Touching both theſe Circumſtances of Place and Time, I deſire leave to inſert my thoughts in four little Aphoriſms.

1. In both the Places and Times for Family-Worſhip, certainly the moſt convenient are to be choſen, that are moſt agreeable to the Solemnity of Religious Worſhip, and moſt free from Diſturbances and Diſtractions.

2. The Governour of the Family (if he be a Perſon of an honeſt Heart, and but of a tolerable diſcreet Head) is the fitteſt Judge, and the moſt proper Determiner (*pro hic & nunc*, as they ſpeak) of the Place, and Time, when the Family ſhall meet for Religious Worſhip. Let him uſe but ordinary Prudence, and I think he need not be at the trouble or charge to retain a Caſuiſt to reſolve him.

3. The Faithful Miniſters of Chriſt ought to be very cautious and tender in giving their Advice, or laying down Rules about the ordering of the Circumſtances of Family-Worſhip, and conform themſelves to that excellent Pattern, which the Apoſtle hath laid before them, 1 *Cor.* VII. 35. *This I ſpeak for your own profit, not that I may caſt a Snare upon you, but that which is comely, that ye may attend upon the Lord without diſtraction.*

4. It is the Piety, as well as the Prudence of Private Chriſtians, in all the Circumſtances of Family-Worſhip, (and in others of the like Nature) *to ſtand faſt in the liberty wherewith Chriſt hath made them free*, and then I hope they will permit me to add this Caution: Uſe not your Liberty as an occaſion to the Fleſh, to Patronize your

Gal. V. 1.

your Omiſſion, or careleſs performance of your Family-Worſhip. Be not therefore deceived, God is not mocked.

This may ſuffice touching the Circumſtances of Family-Worſhip, and the Liberty that is to be allowed in them.

2. I now proceed to the Subſtance of Family-Worſhip, and deny that the ſame Liberty is to be admitted here, that was allowed about the Circumſtances. For Men are not at Liberty, whether they will Worſhip God in their Families or not, if it be made appear, that it is their Duty, which I ſhall endeavour to ſhew in the ſequel of this Diſcourſe. For the preſent, I think it enough, that I tell ſuch as think they may ſhift off Family-Worſhip, by making uſe of this Diſtinction between Liberty and Duty, as an Amulet; that it is (in this caſe) but a broken Reed, upon which, if they lean too hard, it will certainly *fail* them, and may poſſibly *wound them*. I hope then, that thoſe with whom I am now treating, will not Interpret it an Act of *Unkindneſs*, but as an Inſtance of my *Charity*, if I endeavour to wreſt it out of their hands, as far as it may do them *hurt*. I confeſs that Liberty and Duty make a pretty ſound in the cadency of the words, and that will go far with the injudicious, who are ſometimes better pleaſed with the tickling of their *Fancies*, than the ſolid informing of their *Judgments*. I know alſo, that every thing will be kindly entertained by ſome, who are deſirous upon any terms to be *diſ-engaged* from their Duty, which they ſuppoſe to be a *Yoak*, which *too cloſely* preſſeth and pincheth their

Necks.

Necks: And yet for all this, I am perſwaded, that ſome will not be ſo fond of this Diſtinction, when the Inſignificancy, and miſchievous Conſequences of it (in this caſe) are clearly repreſented to them. I would therefore pray them to obſerve,

1. That ſome who have begun with Pleading their Liberty (to the excluſion of their Duty) with reference only to Family-Worſhip, have gradually advanced this Diſtinction much farther, and extended it alſo to Publick Worſhip, in Holy Aſſemblies, and then to Perſonal, or Secret Worſhip; and declare, that to uſe any of them, is their Liberty, but not their Duty: And ſo it depends on their own good liking, whether God ſhall have any Worſhip from them, or none at all. And thus at laſt it will come in the iſſue, to that of *Tertullian*, *Si Homini Deus non placuerit, Deus non erit. If God do not pleaſe a Man, he ſhall not be God.* This is a Root of bitterneſs indeed, which hath a Natural aptitude to produce ſuch Poiſonous Fruit.

2. That it ſeems ſomewhat ſtrange and unaccountable, upon what inducements they are moved, who bear the Name, and own themſelves to be Proteſtants, to be ſo Liberal in contributing to the maintenance of a Diſtinction, which is ſo nearly allyed unto, and doth ſo much befriend ſome wretched Popiſh Diſtinctions: Of ſuch I ſhall produce two Inſtances. (1.) The Papiſts make their Advantage upon that Diſtinction, which themſelves have minted, between *Scripture-Precepts*, which muſt be obeyed, and *Scripture-Counſels*, which a Man may

may take or leave, obſerve or ſlight, as his Inclination or Intereſt ſhall determine: And if they can carry this, they will take care that Scripture-Precepts, which peremptorily exact Obedience, in Point of Duty, ſhall be as few as poſſible. This may be clearly collected from a notable Inſtance, for I think that it is acknowledged by them, that it is a Scripture-Precept, *That we ought to love God*, and yet ſeveral of them ſay, It is ſufficient that we do not *Hate* him. Others, that it is enough, if a Man put forth an Act of Love, terminating on God as its proper Object, *Once* in a Year, or two, or more; or *Once* only during the whole time of his Life. Though the Scripture be expreſs, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul*, &c. If they can thus relax a Scripture-Precept, we may well ſuppoſe that they will take a greater Latitude, when they Interpret Scripture-Counſels, which, they ſay, in their own Nature leave Men to a kind of Indifferency, whether they will comply with them or not. *Mat.* XXII. 37.

(2.) The Papiſts diſtinguiſh between *Opera Debita*, Works of Duty; and *Opera Supererogatoria*, Works of Supererogation, which muſt furniſh the Pope's Treaſury with Matter for Indulgences.

If then the Diſtinction between Liberty and Duty (as ſome make uſe of it) be ſuch a dangerous Tool, I think they ſhould be Perſons of ſingular Integrity and Prudence, who are fit to be entruſted with the Cuſtody and Management thereof.

If

If any demand my Reaſon, why I ſpend ſo much time in fifting of this Diſtinction between Liberty and Duty? I ſhall ingeniouſly and plainly Anſwer, That it was, becauſe in looking (as well as I can) through the whole Subject of Family-Worſhip, I cannot diſcover any thing therein that can bear a Diſpute or Debate with Perſons of Underſtanding and Sobriety, but only this, whether it be our Duty to perform Family-Worſhip? for all do grant that we may. And nothing is, or can be objected againſt it, from the Nature of the thing itſelf, as hath been already manifeſted. So I leave that Diſtinction to be employed by the Forgers and Framers thereof, to what uſes they pleaſe. In the mean while, I ſuppoſe we have gained one very conſiderable Point, by what is yielded us, That Family-Worſhip may *Lawfully*, and Warrantably be *admitted* into our Houſes. And if it be once *let in*, I hope it will maintain itſelf there well enough. And if it be Conſcienciouſly performed, I doubt not but that thoſe who at firſt entertained it, as a Matter of *Liberty*, will judge themſelves bound to continue it, as a Matter of *Duty*.

This may ſuffice for a *General Anſwer* to the Queſtion, Upon what Scripture-Grounds and Reaſons may Family-Worſhip be eſtabliſhed and enforced?

2*dly*, I ſhall now proceed to the more *Special and Direct* Anſwer to the Queſtion, having firſt premiſed, That the the Grounds and Reaſons thereof are very *many*, and of *various* kinds: And therefore it will not be ſufficient, nor fair dealing,

dealing, to ſingle out any one of them by it ſelf, and ſay, This is not clear enough, or is not *cogent*: But let them be taken altogether, and I ſuppoſe they will be of ſufficient ſtrength to make their way into the Conſciences of thoſe that are ſuſceptive of, and will acquieſce in ſuch Arguments, as the Nature and Reaſon of the thing itſelf will bear, and no diſcreet Perſon can in Juſtice deſire more. But what impreſſion they may make upon ſuch, as through Ignorance, Obſtinacy, or Sophiſtry, do fortifie themſelves againſt *Scripture* and *Reaſon*, I know not; only I hope they will find nothing in them that may ſtir their *Choler*, or provoke in them the Spirit of *Contradiction*. And in this Confidence I ſhall bring forth my Arguments with all clearneſs and candor, and diſpoſe of them in the beſt Order and Method that I am able to manage them.

1. My Firſt Argument ſhall be taken from the moſt *Ancient* and General Practice of Mankind. Here I ſuppoſe that Maxim will be admitted, That Ancient Precedents, with General Cuſtoms and Uſages (in things *Intrinſecally Good*, and in *themſelves* Lawful, Uſeful, and Profitable) are, *in ſome ſort* equivalent to Laws. And that Family-Worſhip is *ſuch*, may be atteſted by the *Examples*, both of the *Bad*, and of the *Good*.

(1.) Of the *Bad*. For it is evident, that both *Heathens* and *Jewiſh Idolaters* have maintained and uſed Family-Worſhip. The *Heathen* had their Family-Gods, whom they ſtiled *Dii Domeſtici, & Tutelares*. Domeſtick and

Tutelar Gods. In their Writings we find frequent mention made of their *Genii*, *Penates*, and *Lares*; for whom they had in *their Houses*, *Lararia*, which were as Private Chappels, or Oratories, in which they daily performed their Divine Service, as is particularly reported of the Emperour *Alexander Severus*. That this was the ordinary Practice of the Heathen, is not (that I know of) questioned by any. And as for others, both Jewish and Eastern Idolaters, the Scripture doth intimate as much, by making frequent mention of their *Teraphim*, as where (for Example) it reports, that *Rachel* had stollen her Father's Images, the word in the *Hebrew* is *Teraphim*, which the *Septuagint* and Vulgar *Latin* translate Idols. These are generally supposed to have been, both in their Nature and Use near of kin to the Heathens *Penates*. *Micah* had an House full of such Gods, *Judges* XVII. which were at first intended for Family-Worship, though afterwards employed in a more Publick way in the Tribe of *Dan*, *Judg.* XVIII.

Scribit Lampridius Alexandrum Severum in Lario, matutinis horis rem divinam factitasse, ad Effigies Deorum.

את התרפים. *Gen.* XXXI. 19.

Objection. It is likely that some may Reply, That this which I call an Argument for Family-Worship, deserves a worse Name than that of Frivolous and Ridiculous Trifling; to alledge the Precedents of Heathen, and other Idolaters as a Ground to erect Christian Religious Worship upon: And will be ready to infer, that

that Family-Worſhip is in a very *tottering* condition, when it needs to be ſupported by ſuch *Rotten Poſts.*

Anſwer. The Examples of Pagans and Idolaters may be alledged on various Accounts, and to contrary Ends. For they may be propounded as Patterns for *Imitation:* Or only produced as Arguments for *Conviction.* To propound them as Patterns for Imitation, would indeed be Scandalous, Impious, and Impudent, the Lord himſelf having entred ſo plain a Caution againſt Symbolizing with them in their Idolatrous ways of Worſhip, *Deut.* XII. 30. *Take heed to thy ſelf, that thou be not ſnared by following them --- thou ſhalt not enquire after their Gods, ſaying, How did theſe Nations ſerve their Gods? Even ſo will I do likewiſe.* But to mention them for the *Conviction* and Shame of thoſe who are called by God's Name, and yet come ſhort of Heathens and Idolaters, is a ſtrong, Lawful, and convictive way of Arguing, in which the bleſſed God himſelf hath gone before us, *Jer.* II. 10, 11. *Paſs over to the Iſles of* Chittim, *and ſee: and ſend to* Kedar, *and conſider diligently, and ſee, if there be ſuch a thing. Hath a Nation changed their Gods, which yet are no Gods? But my People have changed their Glory for that which doth not profit.* In like manner do I propound my Argument in the Caſe under conſideration. Shall Pagans and Idolaters maintain a *Worſhip in their Families* for them that are no Gods, and ſhall ſuch as own the Living and True God, exclude his Worſhip out of their Houſes? This

may administer a just occasion to cry out with Indignation, in the following words, *ver.* 12. *Be astonished, O Heavens, at this, and be horribly afraid.* And so I leave this Argument to be farther weighed by such as think it may be blown away with a *breath* or a *Scoff.*

2. The Second Rank, or Order of *Examples* shall be of those, against whose Persons or Practices (in this case) no just Exception can be taken. For they are such as are celebrated in the Holy Scriptures for their Piety. Of which this (as well as other things) is produced as an Instance, That they took care of the Religious Government of their Families: Wherein they set us a Copy to write after; for in this case we may warrantably allodge *Rom.* XV. 4. *Whatsoever things were written aforetime, were written for our learning.* In this Argument the Streams run fair and clear, from the first Spring of Families in the World.

And now we are entring into a spacious and fruitful Field, wherein we may meet with many rare Examples of those, whom the Spirit of God hath signalized for their singular Piety, Fidelity, and Industry in promoting of Family-Religion: Some of which we shall more particularly contemplate, as we pass through the series of Times, both under the Old and New Testament.

1. In the Old Testament, in every remarkable Period we find the plain foot-steps of Family-Religion.

1. For a long time after the *World's Creation*, Religion was conserved, and the Duties and Exercises thereof performed in Families

only,

only. The firſt mention that is made of any Aſſemblies, held for Religious Worſhip (beyond the limits of Families) was in the days of *Enos.* For ſo do many Learned and Godly Perſons underſtand that Paſſage which is recorded in *Gen.* IV. 26. *Then began men to call on the Name* (or to be called by the Name *of the Lord.*) *i. e.* To Worſhip God in Publick Aſſemblies.

Exception. Some (to weaken the force of this Argument) do ſuggeſt, That the Reaſon why the Worſhip of God was then confined to Families, was meerly *Accidental,* becauſe of the *preſent Neceſſity,* the World being then but very thinly peopled. But when the *Numbers* of Men were *ſufficiently* increaſed, the Worſhip of God was carried into the Publick Aſſemblies, and left the Private Families.

Anſwer. This Suppoſition, That it was only the *Paucity* of Men, that made it neceſſary, that God ſhould be worſhipped in Families, is only a very *uncertain conjecture.* For the erecting of Publick Aſſemblies for Divine Worſhip, is admitted to have been in the days of *Enos,* that then Men began to call on the Name of the Lord. Which doth not ſpecifie in what Period of his Life, whether to his Youth, Manhood, or Old Age, this is to be fixed; ſo that here is a great Latitude, for he lived Nine Hundred and Five Years. Who then can tell, to what Numbers Men might have been multiplyed during that ſpace of time? But if any will take the words in the moſt contracted and

rigorous ſenſe that they can poſſibly admit, and make Aſſemblies for Religious Worſhip contemporate with the very day of the Birth of *Enos*, yet was the World then 235 Years old. A ſpace of time large enough for the increaſe of Mankind, poſſibly, to ſome Myriads.

2. Whenever it was, the erecting of Publick Aſſemblies was no ſufficient cauſe why the Worſhip of God ſhould be thereupon ejected out of Families. For the ſame Reaſon that will conclude, That Publick Worſhip muſt ſuperſede and diſcharge Family-Worſhip, will alſo evacuate all Perſonal Worſhip.

3. Eccleſiaſtical Societies for Religious Worſhip do no more diſannul Family Duties, or Priviledges, than Political Societies for Civil Advantages, or Benefits: And I doubt not, but if Family-Incloſures were broken down, and they were laid Common, the Civil Government would ſoon run into Confuſion and Ruin. And the like would befal Church-Aſſemblies, if Family-Rule and Order were removed. And thus may that ſtumbling-block be taken out of the way, and we may hold on our intended courſe.

2. *Noah* ſtands in the Front of the Second Remarkable *Epocha*: Of whom the Spirit of God gives this Character, *That he was a juſt Man, and perfect in his Generation, and that he walked with God.* Which includes a Conſcientious diſcharge of *Relative*, as well as of *Perſonal* Duties. Among which the care of Family-Religion muſt needs be allowed a Principal place, and

Gen. VI. 9.

in

in this caſe eſpecially, when all Fleſh had corrupted their way upon the Earth, and their Wickedneſs roſe to ſuch a Prodigious height of Impiety, that Men caſt off all Reverence for God, and bid open defiance to him; ſo that he brought the Flood upon the World of Ungodly, and ſwept them all away. But the moſt gracious God had provided an Ark for the ſafety of *Noah* and his Houſhold, in which they were ſhut up for a whole Year. It would be monſtrous uncharitableneſs to doubt, whether *Noah* and his Houſhold did Worſhip God all that while; and yet it would be too much eaſineſs, and credulity (without better Proof) to ſwallow down that *Fabulous Tradition*, That at the break of every day *Noah* ſtood up towards the Body of *Adam* (which, they ſay, he had with him in the Ark) and before the Lord, He and his Sons: And *Noah* prayed, and the Women anſwered from another part of the Ark, *Amen*, *Lord*. To ſet forth this Pageant with the greater Pomp, they ſhew us that very Form of Prayer which *Noah* then uſed. But we need not theſe Rabbinical Fictions to Witneſs to *Noah*'s Family-Religion; for it is evident, that during the time of his ſtay in the Ark, and for many Years afterward, in *Noah*'s Family was the only Oratory in the World, in which God was Solemnly worſhipped.

3. *Abraham* may well begin the *Third* Period. But before I inſiſt upon his Example to confirm what I intend to deduce from it, I think that this deſerves a ſpecial Remark, That

the History of all the former Patriarchs is dispatched with unusual brevity, hardly to be parallel'd in any that undertake to write the Lives of Renowned Personages. But in writing the Life of *Abraham*, *Moses* is very copious: And (that which is most apposite to our purpose) in delivering his Memoirs to Posterity, there is so much recorded touching his Family-Religion, that more clear and pregnant Attestations thereto cannot reasonably be desired, neither need any more Proofs to be too sollicitously sought after. Many things indeed are related of him, which are both very *Admirable* and *Instructive*, and therefore may well excite us to fix our Eyes upon him with the greatest intenseness. He is stiled *The Friend of God*: A Title that dignified him above all the Monarchs of the World. He is propounded as the great *Exemplar* and *Father* of all them that believe. Many are the rare Instances of his singular Faith and Obedience: But I shall confine my self to his Family-Religion, of which so much is spoken as might afford plentiful and pertinent Matter for a large Discourse. But (for brevity's sake) I shall reduce what I have to offer, to three Heads.

(1.) God's own Testimony, in a way of Approbation and Commendation of him. (2.) I shall produce some Instances of his Family-Religion. (3.) Point at the happy Success, and blessed Fruits that sprang from it.

1. God's own express Testimony, and singular Commendation of *Abraham*, for his Family-Religion. This is recorded in *Gen.* XVIII. 19.

For

For I know him, that he will command his Children, and his Houſhold after him, and they ſhall keep the way of the Lord---- Theſe words being an Oracle pronounced by the Mouth of God himſelf, it becomes us to receive them with an Humble Reverence, and to ponder them with a ſtayed Diligence, and not ſuffer any of them to fall to the ground, and then we may modeſtly, ſafely, and uſefully draw forth theſe Obſervations, as naturally, and freely iſſuing, and flowing from them.

(1.) The moſt High and Glorious God, who always acts according to the Counſel of his own Will, doth here condeſcend to render this Reaſon, why he would not hide from *Abraham* the thing which he was about to do. *For*, ſaith he, *I know him, that he will Command his Children, and his Houſhold after him* — i. e. becauſe God knew, that he would communicate to them, what himſelf had learnt from God; therefore himſelf ſhould know more of his Mind and Counſel. Hence we may infer, That ſuch Governours of Families as are moſt faithful and diligent to Inſtruct, and to inſtil into thoſe under their Charge, thoſe things which themſelves have learnt from God, are in the moſt hopeful diſpoſition to receive the Communication of more Light and Grace, to their own Edification and Comfort. *Pſal.* XXV. 14. *The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant.*

(2.) God ſaith of *Abraham* [I know him.] The Lord is ſaid in the Scripture. *To know* Perſons and Things; either in a way of *Intuition*,

Iſa. LXVI. 18. *I know their works and their thoughts* —— Pſal. CXXXIX. 2. *Thou knoweſt my down-ſitting, and mine upriſing: Thou underſtandeſt my thought afar of.* Or, in a way of *Approbation*, as Pſal. I. 6. *The Lord knoweth the way of the righteous.*——— In this ſenſe, the Lord ſaith, that he *knew Abraham*, as one who would afterward give ſufficient Evidence, and Demonſtration of this integrity. As in another inſtance, when *Abraham*, upon God's command, was ready to have offered up his Son *Iſaac.* Gen. XXII. 12.—— *Now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only ſon from me.* So here; I know that *Abraham* doth truly fear me, becauſe he will command his children and houſehold to keep the way of the Lord. And here we may learn, This is one way, whereby we may approve ourſelves, to be ſuch as truly fear God, if we do conſcienciouſly mind and promote Family-religion.

(3.) Here is the *Ratification* of the godly Man's *Charter*, which inveſts him with Power and *Authority* to *Rule* with his own houſe, and to command thoſe who are under his charge to keep the way of the Lord. *Præcipiet* (ſo the word is generally rendred) He will give them Holy *Precepts*, *Rules* and *Directions*, and ſeriouſly and frequently inculcate them, that they may make the deeper impreſſion, as God himſelf directs them to do. *Deut.* VI. 7. And thou ſhalt diligently teach them unto

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to thy children. The original Word signifies * to Whet, (as it is rendred in the Margint) a Metaphor taken from the sharpning of Iron Tools; which was done by drawing the file backward and forward upon them. 1 *Sam.* XIII. 21. *Yet they had a file for the mattocks.* —— The good Ruler of his family must then be a diligent and constant Teacher of his Houshold. The *Syriac* Version renders the word, he shall *Exhort* them, which denotes Vivacity, Zeal and Affectionateness. Our own Translation interprets the word [*He will command*] which directly imports *Authority* and *Power*. And in this case it is just and necessary, (as was said upon another occasion, *Esther* I. 22.) that every Man should bear Rule in his own House; and as a Governour there, to encourage and *reward* the tractable; and to *restrain* and *correct the Refractory* if need require. The failure and *remissness* of *Eli* herein was severely punished, 1 *Sam.* III. 13. For I have told him, that I will judge his house for ever; for the iniquity which he knoweth: because his Sons made themselves vile, and he restrained them not.

וְשִׁנַּנְתָּם *repetes from* שָׁכַן *acuere, -is, dens.*

(4.) *Abraham's* care and fidelity was very exemplary; his command was to be laid both upon his *Children*, and upon his *Houshold*, *i. e.* All others in his Family that came not within the *Relation of Children*. Discreet and religious Parents must not out of *indulgence* or fondness let loose the reins to Childrens extravagancies,

gancies, but keep them ſtrictly under Family-order. And again, Children, as being neareſt and deareſt to affectionate Parents, muſt be their firſt care: and accordingly, they ſhould uſe the greateſt diligence to bring them up in the Nurture and Admonition of the Lord: therefore they are ſet in the firſt place. Note farther, That the Houſhold, that is, Servants or others, muſt not be excluded or neglected, but kept under Family-rule and Order, both they who ſtand in the *upper* and in *loweſt* places in the Family.

(5.) Here is (at leaſt) an *Implicite Promiſe* of *Succeſs* and *Bleſſing* on the Faithful Exercile of Family-government. [*And they ſhall keep the way of the Lord*] which is more fully expreſs'd *Prov.* XXII. 6. *Train up a child in the way he ſhould go: and when he is old, he will not depart from it.* I ſhall cloſe theſe Obſervations with the Apoſtles Enforcement and Encouragement, 1 *Cor.* XV. 58. *Therefore (my beloved brethren) be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.*

The inſiſting ſo long upon this firſt part, *viz.* God's own Approbation and Commendation of *Abraham*, for his care of Family-religion, I hope may be juſtly excuſable; becauſe it affecteth the very *Vitals* of the Subject in which I am now dealing.

II. The

II. The ſecond thing undertaken by me, was to produce ſome *Inſtances* of *Abraham*'s care about Family-religion; and how it was *exerciſed* and *evidenced*. Of theſe I ſhall mention three.

(1.) *Abraham*'s care to bring all his Houſhold under the *Bond*, and to fix upon them the *Seal* of God's Covenant. This he did by God's immediate and ſpecial Command, as is at large related in *Gen* XVII. where is ſet down God's *Inſtitution*, and then *Abraham*'s ready Obedience of Faith in the Obſervance of that *Inſtitution*. Ver. 26, 27. *In the ſelf-ſame day was* Abraham *circumciſed, and* Iſhmael *his ſon. And all the men of his houſe, born in his houſe, and bought with money of the ſtranger, were circumciſed with him.* The Females were included in the Males, and ſo all of them were brought into Covenant with God. I doubt not, but the exerciſe of Family-religion ought to ſtand upon this Foundation; that they who Worſhip God there together, are ſuppoſed to be ſuch as have taken the Lord for their God; otherwiſe it is not to be expected, they who will not devote and dedicate themſelves unto the Lord, will ever conſciencioufly ſerve him. This order the Apoſtle *Paul* doth declare, *Acts* XXVII. 23. *The Angel of God, whoſe I am, and whom I ſerve.* we may farther obſerve, That God himſelf made Proviſion in this matter; that none ſhould celebrate the Paſſover (which was to be eaten in their ſeveral houſes apart) until all

all their Males were circumciſed. *Exod.* XII. 38. *And when the ſtranger ſhall ſojourn with thee, and will keep the paſſover of the Lord; let all his Males be circumciſed: and then let him come near and keep it*: Otherwiſe, even the Heads of the Families themſelves were not in a preſent capacity for it. Our bleſſed Saviour imitates the like Order, *Matth.* XXVIII. 19, 20. Go teach all Nations: or rather, Make them Diſciples; as it may be explained from *John* IV. 1. —— *That Jeſus made and baptized more diſciples than* John. This making of Diſciples was done by their ſolemn Dedication to God by Baptiſm; and then they were to be trained up in the School of Chriſt; and to be taught to obſerve all things that Chriſt commanded. This is a matter of very ſad conſideration, and ſhould be well pondered by ſuch as retain thoſe in their houſes (where all ſhould joyn in the Worſhip of the living and true God) that are not brought into the Bond of the Covenant: and yet their poſſeſſors neither endeavour nor deſire to have them tranſlated from the Power of Darkneſs to the Kingdom of Chriſt, but leave them without any regard or pity, to periſh in their unbelief.

μαθητεύσατε.

Upon this occaſion I hope I may mention it without offence, That it is commonly reported (how truly I know not) that many of thoſe who refuſe Baptiſm for their Children, are very defective or remiſs in all the Parts and Duties of Family-worſhip. If theſe Papers ſhould

ſhould fall into the hands of any of that Perſwaſion, I entreat them to eſteem me not their *Accuſer*, but their *Monitor*. And Laſtly, Where all the Members of the Family, are already dedicated to God by Baptiſm, I muſt beſeech them to be true to their Baptiſmal Vow, and Engagement, which binds them to be ſincere and hearty in all the ways wherein they Worſhip God; and not to ſatisfie themſelves with the Profeſſion and Form of Godlineſs, but to act from an experimental feeling of the Power of it.

This may ſuffice for the firſt Inſtance of *Abraham*'s care about Family-religion.

2. The ſecond Inſtance is, his *frequent building of Altars*, and offering Sacrifices, *Gen.* XII. 7. And the Lord appeared unto *Abraham*, and ſaid, unto thy Seed will I give this Land: and there builded he an Altar unto the Lord, who appeared unto him, *ver.* 8. And he removed thence unto a Mountain on the Eaſt of *Bethel*.—and there he builded an Altar unto the Lord, and called upon the Name of the Lord. And *Chap.* XIII. 18. *Then* Abraham *removed his tent, and came and dwelt in the plain of* Mamre, *which is* Hebron: *and built there an Altar to the Lord.* And ſo in other places.

Upon this Inſtance I ſhall leave theſe Remarks: 1. That where ever *Abraham* reſided with his Family for any conſiderable time, there he uſed to build an Altar. 2. That Altars were always intended for the offering of Sacrifices upon them;

them; and that Sacrificing was one of the moſt *Solemn Rites*, by which God was then Worſhipped; 1 *Sam.* I. 3. *And this man* (Elkanah) *went out of his city yearly, to worſhip and to ſacrifice unto the Lord.* 3. That when Sacrifice was offered, the whole Family was intereſſed therein, and participated in the Worſhip. This may be evidently collected from that which we find recorded touching *Jacob's* building an Altar, and offering Sacrifice at *Bethel*, *Gen.* XXXV. 1, 2, 3. The ſum whereof is this; God in giving forth his Command, directs it to *Jacob* alone, *ver.* 1. God ſaid to *Jacob*, ariſe, and go to *Bethel*, and dwell there, and make there an Altar unto God—— *Jacob* underſtood the mind of God, that this concerned his Family as well as himſelf, and that he muſt have them with him, *ver.* 3. Let us ariſe and go to *Bethel*. And accordingly he took effectual care for the Reformation, Preparation and Sanctification of his whole Family, *ver.* 2. Put away your ſtrange Gods; be clean, and waſh your Garments; that they might be in a ſuitable and fit capacity to joyn together in the Sacrifice. His counſel had an happy ſucceſs, *ver.* 4. And they gave to *Jacob* all their ſtrange Gods.—— I commend *Jacob's* Practice, as an excellent Pattern to ſuch as deſire to maintain Family-worſhip in Purity and Power. Family-reformation will greatly befriend Family-religion: And I ſhall enforce this with *Zophar's* advice to *Job*, *Job* XI. 13, 14, 15. *If thou prepare thine heart, and ſtretch forth thine hands towards him. If iniquity be in thine hand, put*

it

it far away, and let not wickedneſs dwell in thy tabernacles. For then ſhalt thou lift up thy face without ſpot—— The whole matter being thus ſet forth, I conceive it to be a pertinent Inſtance of *Abraham*'s care of Family-worſhip.

3. The third Inſtance is, His praying for thoſe of his Family; which we may very probably collect from that which is expreſly affirmed, that he did in the behalf of his Son *Iſhmael*, *Gen.* XVII. 18. *And* Abraham *ſaid unto God, O, that* Iſhmael *might live before thee.* A ſhort Petition, but comprehenſive of all that an Holy Father can aſk for his child; for *to live before God*, is in effect, that he may be graciouſly ſanctified, and eternally ſaved. Thus to walk before God, is to ſerve him in Holineſs and Righteouſneſs: *Gen.* XVII. 1. *Walk before me, and be thou perfect!* To be eternally bleſſed is to be in God's Preſence, *Pſal.* XVI. 11—— *In thy preſence is fulneſs of joy: at thy right hand are pleaſures for ever more.* 1 Theſſ. IV. 17—— *ſo we ſhall be ever with the Lord.* Thus did *Abraham* pray for his Son *Iſhmael*, and we ought not to doubt, but that he did as much for his only Son (*viz.* by Promiſe) *Iſaac*, whom he loved. Nay farther, Charity (which hopeth all things, believeth all things) will think probable Arguments (ſuch as his Zeal, Affection and Compaſſion) ſufficient to induce us to conclude, that he did ſo for the reſt of his Family alſo.

Exception.

Exception. If any one upon this Inſtance, ſhall reply, That if it were admitted that ſomething may from thence be deduced to favour that Practice of a Man's Praying *for* his Family; yet will it not reach that which they who urge the Duty of Family-Worſhip, do principally reſpect, and that is Praying *with* our Families.

Anſwer. That might have been obſerved to be eſtabliſhed in the former Inſtance, of the whole Family's meeting, and joyning together at the Sacrifice (as was there ſhewn) and then did *Abraham* Pray *with* his Family; as is witneſſed, *Gen.* XII. 8. —— He builded there an Altar, *and called upon the Name of the Lord.* But if any ſeek for a Particular Example, haply we may find one, though not in the Hiſtory of *Abraham*, yet of *Iſaac*, the Inheritor of God's *Promiſe*, and of his Father's *Piety*, who prayed not only *for*, but alſo *with* his Wife *Rebekah*. Which may the more clearly appear, if we make a due inſpection into the Text. *Gen.* XXV. 21. *And* Iſaac *entreated the Lord, for his Wife.* But *Arius Montanus*, keeping more exactly to the *Hebrew*, tranſlates the words, *Et oravit Iſchac Dominum è regione uxoris ſuæ.* Over-againſt, or in the Preſence of his Wife. Not referring it to the Perſon prayed for, or the Subject-matter of his Prayer; but the diſpoſing, or the placing of himſelf when

when he prayed. *Tremellius* and *Junius* do, indeed, render the words, *Rogavit Dominum ob uxorem ſuam.* But they make this Annotation upon them: That is, *Eâ præſente, & unà cum illâ.* His Wife being preſent, and together with him. What was collected from the Family's joyning together in the Sacrifice, I judge a good Proof for Family-Prayer; and therefore I ſhall not inſiſt upon this Inſtance of *Iſaac*, but having mentioned it, I ſhall leave it to be farther ſearched into by the Learned.

נכח. *Coram è regione ex adverſo.* לנכח אשתו. *ad coram; In præſentia uxoris ſuæ.* Buxtorf. Lex.

3. The Third thing propounded to be obſerved from that which is recorded in the Scripture, touching *Abraham's* Example to encourage Family-Religion, was the Happy Succeſs, and excellent Fruits, which, by God's Bleſſing, did ſpring from his Religious and Pious Endeavours to promote it. This did appear,

(1.) In general, All *Abraham's* Servants did wear the Honourable Badge of their Maſter's Piety; for they are ſtiled, his Trained Servants (or, as it is in the Margent) his *Inſtructed* Servants, *Gen.* XIV. 14. Which *Arius Montanus* tranſlates *Initiatos*, a word peculiarly applyed to thoſe who are inſtructed in, and admitted to the ſight or participation of Religious Myſteries. It is the ſame word that is uſed in *Prov.* XXII. 6. *Train up a Child in the way he ſhould go, and when he is old, he will*

Initio Sacris imbuo.

will not depart from it. The word is uſed to ſignifie Dedication, 2 *Chron.* VII. 5. --- *So the King and all the people dedicated the Houſe of God.* Thus were all *Abraham's* Children and Servants dedicated to God, when they were entered into Covenant with him by Circumciſion. It is alſo uſed to ſignifie Inſtruction in the firſt Principles, which is by the Greeks called The Catechiſe; as you may ſay, His Catechiſed Servants. This is one Excellent Uſe and Exerciſe of Family-Religion, to have all that need it, to be well inſtructed and grounded in the Catechiſm. For my part, I conceive it far more probable, That *Abraham* trained up his Servants in the Principles of Religion, than in Military Diſcipline.

וחנכו
את בית
החנכת. *In puero eſt ejus Inſtitutio. Græci appellant* παιδοτροφιαν *unde eſt apud Hebræos quod liber* ספר חינוך *de prima puero cum inſtitutione Catechiſmum appellant.* Mercer.

(2.) More particularly, the Succeſs of *Abraham's* Care for Family-Religion, did moſt eminently appear, in the Prudence and Fidelity of his eldeſt Servant, the Steward of his Houſe, (who is ſuppoſed to have been *Eliezer*, mentioned *Gen.* XV. 2.) With what admirable Piety and Dexterity did he manage that moſt Important Affair, of fetching a Wife for *Iſaac* from *Padan-Aram*? The Hiſtory whereof we read in *Gen.* XXIV.

Having thus paſſed through thoſe three things which I had to obſerve touching *Abraham's* Family-Religion, and laid the Ground-work, I think

think I may affirm with a modeſt Confidence, that we have a very good Argument for Family-Worſhip from *Abraham*'s Example, which will be yet more evident, if we farther Obſerve, (1.) That I have not alledged any one thing, relating to his Family-Religion, that carries in it any intimation, that he acted therein by an *Extraordinary Call*, or *Special Diſpenſation*; but that he went upon ſuch Grounds and Principles as are common to all the Children of God. For they have all the ſame Spirit to ſanctifie and lead them. *Rom.* VIII. 14. *For as many as are led by the Spirit of God, they are the Sons of God.* They are partakers of the ſame ſaving Graces, as to the Subſtance and *Kind*, though not to the ſame *Degree*. 2 *Pet.* 1. 1. --- *To them that have obtained like precious Faith with us.* They walk by the ſame Rule. *Phil.* III. 16. ----- *Let us walk by the ſame Rule, let us mind the ſame thing.* Gal. VI. 16. *And as many as walk according to this Rule, peace be on them* ---- They are Heirs of the ſame Promiſes, and ſhall partake of the Common Salvation.

(2.) The Examples of the Eminent Saints, eſpecially ſuch as are recorded in Scripture for our Imitation, lay more than an implicit and vertual Obligation upon us. For we are expreſſy commanded to follow them, 1 *Cor.* XI. 1. *Be ye followers of me, as I alſo am of Chriſt.* 2 Theſſ. III. 7. *For your ſelves know, how that ye ought to follow us.* Heb. VI. 1. *That ye be not ſlothful, but followers of them, who through Faith and Patience inherit the Promiſes.* James

V.

V. 10. *Take the Prophets — for an Example of ſuffering Affliction, and of Patience.*

And ſo I ſhall cloſe my Argument for Family-Worſhip, as drawn from the Example of *Abraham*, and leave it to the Impartial and Judicious, to determine, in the fear of God, whether or no, there be not one Scripture-Ground or Reaſon for the Eſtabliſhment and Enforcement of it.

4. I ſhall lay the Fourth Period, from *Abraham*, until the time that the Children of *Iſrael* were ſetled in the Land of Promiſe: And in this Interval I ſhall produce the Example of *Job*, becauſe many learned Men do refer his Hiſtory to the time of *Iſrael*'s ſojourning in the Land of *Egypt*. A moſt rare and excellent Perſon he doubtleſs was; of whom the Holy Ghoſt gives ſo Honourable a Character, not becauſe of his plentiful *Eſtate*, but his ſingular *Piety*. *Job* 1. 8. *And the Lord ſaid unto Satan, Haſt thou conſidered my Servant* Job, *that there is none like him in the Earth, a perfect, and an upright man, one that feareth God, and eſcheweth evil.* A Peerleſs Perſon he was, whoſe Equal was not to be found on Earth. To him was that Grace (in a good meaſure) vouchſafed, which we are taught to Pray for, in that Petition, *Thy Will be done on Earth, as it is in Heaven.* After all this, is it not very Remarkable and Surprizing, that the firſt Inſtance which is mentioned of his tranſcendent Piety, ſhould be his Religious Care of his Family? But ſo it was, *Ver.* 5. *And it was ſo, that when the days*

days of their Feaſting was gone about, that Job *ſent, and ſanctified them, and roſe up early in the morning, and offered Burnt-Offerings, according to the Number of them all: For* Job *ſaid, It may be, that my Sons have ſinned, and curſed God in their hearts. Thus did* Job *continually.* Before I addreſs my ſelf to the improvement of *Job*'s Example, as very appoſite to my preſent Subject,

(1.) I muſt endeavour to remove one ſtumbling-ſtone, or Rock of Offence, which is this. It is not unlikely, that ſome, when they hear *Job* thus declare himſelf touching his Sons, [It may be, they have curſed God in their hearts] will be ready to ſuppoſe them to have been a Crew of Hell-hounds, Senſual Epicures, or deſperate Atheiſts, ſtrange and unheard-of Monſters in a Family of Barbarians themſelves, and muſt be look'd upon as Incarnate Devils, in a Family that carries but the leaſt ſhadow of being Religious. But notwithſtanding that Expreſſion here uſed, [of Curſing God in their hearts] I believe that *Job* ſuſpected nothing worſe of them, than what might poſſibly by Surprize, Infirmity, or Temptation, befal Perſons in a Regenerate ſtate, though that which might be intended by thoſe words, be granted to ſignifie ſomething that is exceeding ſinful. Generally all Interpreters render them in a more mild and mollified ſenſe, than the ſound of them doth carry in it. Moſt certain it is, That the Original ſaith, [And have bleſſed God in their hearts] but

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but it is alſo evident, that the proper ſenſe of [Bleſſing God] cannot be intended, for the ſcope and tenor of *Job*'s ſpeech will not admit it, [It may be my Sons have *ſinned*, and bleſſed God in their hearts] therefore he undoubtedly intended by that Phraſe, ſomething that is evil, whereby God might be provoked, and accordingly he hath recourſe to a Sacrifice for Expiation, and to make Atonement. Interpreters, both Ancient and Modern, uſe ſofter terms than that of [Curſing God.] The *Chaldee* ſaith, It may be, they have provoked God in their Minds. The *Syriack*, They have offered ſome Contumely to God, poſſibly by ſome irreverent or unſuitable Conceptions of him. Or as *Tremelius* and *Junius* expreſs it in their Annotations, They have not ſanctified him, as was meet. But the proſecution of this any farther would be an unneceſſary Digreſſion from the Deſign of this Diſcourſe. The Holy Ghoſt hath not branded them for any *Enormous* Crime, it would then be an unjuſtifiable raſhneſs to paſs a Damnatory Sentence upon them. *Bildad* indeed doth caſt in a Malevolent Inſinuation, *Job* VIII. 4. *If thy Children have ſinned againſt him, and he hath caſt them away in their tranſgreſſion.* But little regard is to be had of the uncharitable Cenſure of him who preſumed to Condemn *Job* himſelf, whom the Holy and Bleſſed God did juſtifie and praiſe.

I ſhall therefore diſmiſs any farther Enquiry into this matter, ſubjoyning only theſe Practical Notes. (1.) That not only *enormous and ſcandalous* ſins do need a Sacrifice, (*i. e.*) the Blood of

of Chriſt) for the Expiation of them; but alſo *Secret, or Heart-ſins.* Acts VIII. 22. *Repent therefore of this thy wickedneſs, and pray God, if perhaps, the thought of thine heart may be forgiven thee:* And thereupon, enforce the Apoſtle's Exhortation, 2 *Cor.* VII. 1. --- *Let us cleanſe our ſelves from all filthineſs of the Fleſh and Spirit, perfecting holineſs in the fear of God.* (2.) *Job* calls all Forgetfulneſs, Neglect, or Contempt of God, though but *lurking in the Heart*, and not openly, or impudently declaring themſelves to the view of the World [*a Curſing of God.*] And hence we may learn, That Godly Perſons do ſo repreſent their own ſins, and the ſins of thoſe in whom they are moſt nearly concerned, as exceeding ſinful and horrid; to excite their Repentance, and to beget in them an abhorrence for them: Whereas Hypocrites uſually ſtudy *Extenuations* and Diminutions for their ſins, to make them appear leſs culpable, that they retain them more quietly, without diſturbing their Carnal Peace and Security. (3.) Such Godly Perſons as deſire to maintain Family-Religion in its power and vigour, ſhould be very tender and ſollicitous, leſt any thing be found in their Families, whereby God may be diſhonoured, or provoked to ſuſpend, or remove his uſual Graces and Favours from them.

2. That nothing may be left to interrupt or perplex our intended Argument for Family-Worſhip to be taken from *Job*'s Example, there is one little Objection more, that may call for

an Answer, and it is this: That *Job*'s Sons are not to be reputed *Members* of his Family; because they had their several Houses, as is expressly said, *Ver.* 4. *And his Sons went, and feasted in their houses, every one his day.* And this they may think will enfeeble, if not overthrow the very Foundation of any Argument for Family-Worship that shall be raised in *Job*'s Example.

Answer 1. To determine what it is that constitutes a Family, we are not to seek for the Causes thereof in the Walls or Inclosures wherein Families may repose themselves; for then the *Nomades*, who had no Houses, could not have any Families, which is a ridiculous Supposition: For admit it were determined, That where there are no *fixed Habitations*, there can be no Families, we must dissolve and dissipate all the Families of the Holy Patriarchs, at least, as long as they were in such a moving condition as is described, *Psal.* CV. 13. *When they went from one Nation to another, from one Kingdom to another People.*

2. The Formal Cause, that Constitutes and Denominates a Family, is the *Relation*, in which the Head and Members do stand toward each other: And accordingly a Family is described to be a particular or lesser Society, consisting of Children and Servants, under their Proper Head, or Governour, obliged to discharge the respective Duties which they owe towards each other, in their several Places, or Stations.

Stations. The Head is the Husband and Wife. Concerning the Husband, there is no queſtion: And the Apoſtle allows to the Wife alſo a (ſubordinate) Governing Power. 1 *Tim.* V. 14. *I will, that younger Women marry, guide* (or Govern) *the Houſe, i. e.* οἰκοδεσποτεῖν. the Family.

3. The mentioning of *ſeveral Houſes* belonging to *Job*'s Sons, will not conclude them to be no Members of his Family, although they might have had Wives and Children; which yet the Scripture doth not aſſert, but rather intimates the contrary. For all that is ſaid touching the Entertainments which were made, all paſſed between the Brothers and Siſters. This may require a little more to be added, for the clearing of what is Eſſential to a Family, which I think the more neceſſary, becauſe it is likely we may be put upon it again, in another place of this Diſcourſe. Let it then be remarked, (1.) That it is no unuſual thing for Princes and great Perſonages to aſſign their Children ſeveral Appartments in their Palaces, or Houſes. And, as for their Servants, who knows not, that many of them may be fixed Servants in one Family, and yet have Houſes, Wives, and Children of their own? And ſo, on different grounds, they may be both Maſters and Servants, as well as the ſame Perſon may be a Father, and a Son. (2.) It need not ſeem ſtrange, that *Job*'s Sons had their ſeveral Houſes, ſuch as they were, for I ſuppoſe that Mens Fancies muſt provide the Materials, and be

themſelves the Architects, who would build for them Magnificent Structures. Theſe Houſes in all probability were but like thoſe in uſe in thoſe younger days of the World, ſome kinds of Tents, or of like compagination; which might be either contiguous, or removed at ſome ſmall diſtance from each other. I am the more confirmed in this *Opinion*, by what we find touching the diſpoſal of other Families in thoſe early days. *Abraham* had his Tent, as we may collect from *Gen.* XXIII. 2. *And Sarah died in--- Hebron---- and Abraham came to mourn, and weep for her.* He came, I ſuppoſe, from his *own Tent.* Expreſs mention is made of *Sarah's* Tent, *Gen.* XXIV. 67. *And* Iſaac *brought her* (Rebekah) *into his Mother* Sarah's *Tent.* To give full meaſure, and running over to demonſtrate this, That the having of diſtinct appropriate places of Repoſe, was a very common thing for Perſons of one and the ſame Family, let us but caſt our Eye on *Gen.* XXXI. 33. *And* Laban *went into* Jacob's *Tent, and into* Leah's *Tent, and into the two Maid-ſervants Tents, but found them not* (*viz.* his Images, or *Teraphim*, which *Rachel* had ſtollen) *Then went he out of* Leah's *Tent, and entred into* Rachel's *Tent.* I believe it will be no diſreputation to *Job's* Sons, if we imagine, that their Houſes were of ſome Alliance with the Tents; if not in their *Structure*, yet in their *Uſe.* And I am very confident, that none will queſtion whether *Jacob's* Wives were of his Family, although they had their ſeveral Tents, or Houſes, for it would be no unpardonable

Error

Error to call them ſo, (3.) Let not any fear that if we admit *Job*'s Sons (who had their ſeparate Houſes) into *Job*'s Family, we ſhould increaſe it to an over-great Number: For it ſeems that in thoſe Days of Sobriety and Orderlineſs, ſuch a Family as *Abraham*'s was, wherein were Three Hundred and Eighteen that bore Arms (and we may reaſonably allow double the number to have been in his Family) might be better provided for, and more regularly Governed (for they were his catechiſed Servants that went out with him, as was before touch'd upon) than moſt Families are among us, tho' they amount not to the Tenth Part of that number. And farther, it is obvious to every Eye, that in thoſe Days the Stock had uſually all the Branches that grew out of it ſtill cleaving to it. *Jacob* with his twelve Sons, and all their Wives, Children and Servants, were but one Houſe or Family, when he went down into *Ægypt*, *Gen.* XLVI. 27.—— *All the ſouls of the houſe of* Jacob *which came into* Ægypt, *were threeſcore and ſix.*

Having thus removed theſe two *Remora's*, I hope we ſhall not be troubled with any more Obſtacles, but that we may have our Paſſage open and ſmooth: and yet in our ſetting forth, I think it is but fair dealing, that I acquaint the Reader, That I foreſee our Diſcourſe upon the Example of *Job*, is likely to be of ſome length, and a pretty large compaſs; but I ſhall endeavour ſo to bound it, that I intend not, that it ſhall wander without the juſt limits of my Subject. I ſhall then intreat the ſerious

and pious Reader (if he think these Papers may contribute any thing toward his Information, or Edification) that he would please to go along with me patiently, and I shall undertake (as far as my poor Capacity is able to judge) that in our Progress we shall meet with many things which may contribute very much toward the Establishment of Family-Religion; and also, several Instances, according to which it is to be Exemplified and Exercised. And so under the Guidance and Assistance of the Word and Grace of Christ let us set out.

1. I esteem it a good Omen, that the first thing which presents itself to our view, is so exceeding *Amiable*; and it shews itself out of the 4th Verse, That *Job*'s Children lived together in a sweet Accord, and entire Amity, and that they entertained one another with reciprocal Kindness. This is a Blessing which all Families are not so happy as to enjoy; but doubtless it is a Mercy in itself, and for its excellent Fruits; and consequently, very desirable and delightful. The *Psalmist* was ravish'd in the Contemplation of it, *Psal.* CXXXIV. *Behold, how good and pleasant it is for brethren to dwell together in amity.* This *Concord* of *Job*'s Children, I doubt not, may safely and warrantably be ascribed to God's Blessings, co-operating with, and giving success to *Job*'s planting and watering of it, in their Religious Education. I shall from this Instance, take the freedom to advise, and importunately to beseech all Godly Parents, to season their Chil-

dren as ſoon as is poſſible, with the Principles of Love toward God, and in him, toward each other, and toward all Men. It is *Evil* in itſelf, and *worſe* in its Conſequents, to have Children habituated to Wrangling and Contentions: and *worſt of all*, to be encouraged and commended for Brawling and Fighting, eſpecially among themſelves. This Counſel I give to Parents: and I would entreat Children to learn well that Leſſon that is ſet before them, *Eph.* IV. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice: and be ye kind one to another.* And I ſhall enforce my Exhortation to both, by this Argument, If Love be not maintained and cheriſhed in a Family, the Worſhip of God will be hindred, the Members thereof be indiſpoſed for it; and the Bleſſing of God upon them, denied or ſuſpended: *For the wrath of man worketh not the righteouſneſs of God.* The Apoſtle did *will* indeed, *that men pray every-where*; but with this Proviſo, That they do ſo *without wrath*, as well as *without doubting*. 1 Tim. II. 1.

2. *Job*'s Children converſed together, and treated one another with great Kindneſs: This all will grant was very *commendable*. And they *Feaſted* together; and that alſo might be done very *innocently*: for we do not find, that any Reflexions were made thereupon by the Holy Ghoſt; neither doth he charge them with any Diſorders committed therein: yet was *Job* upon that very account jealous over them with a

godly Jealouſie; for he ſaid [*it may be, my ſons have ſinned.*] Hereupon, I think we may receive this Document, That where there is liberal and frequent Feaſting, Sin will very hardly be kept out. That was neither an unſeaſonable, nor an unneceſſary Caution, which is given by the Lord himſelf, *Deut.* VIII. 11, 12. *Beware that thou forget not the Lord thy God---- when thou haſt eaten, and art full.* Let the Godly-wiſe impartially obſerve, whether Feaſting-Seaſons do not ſome-times exclude Family-Worſhip, where it uſeth to be Religiouſly performed? Or, whether at leaſt Family-Worſhip be not damnified thereby, as loſing much of its wonted *Spirit and Vigour*, and degenerate into a looſe cuſtomary *Formality.* If it be really found by Experience, That much Feaſting and Family-Worſhip are indeed *incompatible.* I ſuppoſe it will require not long debate, which of them ſhould give way to the other? It is undoubtedly better, that an *unneceſſary Feaſt* be omitted, then God ſhould be defrauded of his Worſhip; or the Family deprived of ſo great and valuable a Mercy.

3. *Job* ſaid [*it may be, my ſons have ſinned*] It is indeed an effect of Raſhneſs and Cenſoriouſneſs, eaſily to entertain *Groundleſs Suſpicions*, and *Evil Surmiſes*; for *Charity thinketh no Evil but believeth all things, and hopeth all things*, but yet, in ſuch Caſes as this which is now before us, I ſuppoſe we may ſafely leave this inoffenſive *Note*; that it is very excuſable, that Parents (either in the Natural or Metaphorical Senſe)

Senſe) out of their tender Love and Compaſſion, may be allowed to fear thoſe things that have an Aptitude, or but a remote Probability of Endangering or Hurting thoſe who lie ſo near to their Hearts. Upon this Ground *Jacob* was unblamable, in his ſolliciteouſneſs for the ſafety of his Son *Benjamin*, *Gen.* XLII. 11—— *If miſchief befal him, then ſhall ye bring down my grey hairs with ſorrow to the grave.* The Apoſtle *Paul* told the *Corinthians*, *That he was jealous over them with a godly jealouſie*, 2 Cor. XI. 2. And the *Galatians*, *That he was afraid of them*, i. e. That he was afraid for them, or on their behalf, *Gal.* IV. 11. Upon ſuch an occaſion as this, I hope that tender loving Religious Parents, will ſuffer this word of Exhortation; your Hearts are intimately knit to your Children, ye employ your uttermoſt care to preſerve and ſecure them from every thing that may damnifie or injure them; and if ye are of *Job*'s mind, ye will be moſt afraid, leſt they be entangled or infected by Sin. This was that which made him tremble, and ſo earneſtly to beſtir himſelf, [*It may be, my ſons have ſinned*]. Ye love their health and welfare in all reſpects; but above all, ſee that ye heartily and prudently love their Souls: and therefore be careful and conſciencious in making uſe of all thoſe Antidotes and Preſervatives, which God hath preſcribed, prepared, and put into your hands to keep them from Sin. Yet pray it may be in *Abraham*'s words, *O, that my child may live.* Pray alſo with Faith and Fervour, and offer that Petition to God which our Saviour himſelf

hath indited, *Joh.* XVII. 15. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.* Set them fair and unblotted Copies, in your vertuous Examples, which they may tranſcribe and imitate: Whet and ſharpen your Counſels and Admonitions, by ſerious and frequent Repetitions and Inculcations. With theſe you may plenteſully furniſh yourſelves out of God's own Book of Preſcriptions: I ſhall Collect a few of them, that ye may have them always ready at hand; as *Prov.* I. 10. *My ſon, if ſinners entice thee, conſent thou not.* Prov. XXIII. 19, 20, 21. *Hear thou, my ſon, and be wiſe; and guide thine heart in the way. Be not among wine-bibbers, among riotous eaters of fleſh. For the glutton and the drunkard ſhall come to poverty: and drowſineſs ſhall cloath a man with rags.* Prov. XIII. 20. *He that walketh with wiſe men ſhall be wiſe: but a companion of fools ſhall be deſtroyed.* Pſal. CXIX. 9. *Wherewithal ſhall a young man cleanſe his way? by taking heed thereto according to thy word.* Prov. IV. 14. *Enter not into the path of the wicked: and go not the way of evil men.* If ye will exerciſe only a competent Diligence ye may gather heaps upon heaps of ſuch Holy Aphoriſms. I know that tender Parents have often aking Hearts, when they know not where their Children are; and yet they muſt be content to have them out of their ſight: they ſhould therefore endeavour to do that by affectionate Admonition, which they cannot always do by perſonal Inſpection. Warn and charge your Children when grown up, not only to keep

out

out of the company of the *openly prophane*, who have their Plague-ſores running upon them, and convey Infection and Death to all that come near them: but adviſe them alſo againſt intimate Familiarity, and frequent unneceſſary Converſe with ſuch as may be civil, witty, and obliging; but are deſtitute of, and bitter Enemies to the Power of Godlineſs: whoſe Diſcourſes are ordinarily compounded of Levity and Vanity; together with Raillery and Sarcaſm, to redicule or reproach all that is Serious or Sacred. There is a ſtrange effacinating Malignity in ſome Peoples Diſcourſes, in which the Poyſon is wrap'd up in gilded Pills, and the deadly Hook is covered with a pleaſant Bait. How ſadly and commonly is that ſaying experimented, which St. *Paul* took out of *Menanders Thais*, Evil Communications corrupt good Manners. Some, if they pleaſe, may call this a long Digreſſion; but I am ſure it leads directly to the end deſigned by me, in the drawing up of theſe Papers, which was to promote Family-Religion in the Life and Power of it, and ſo to take the advantages to excite unto it, and direct to the fruitful ordering and management of it, which thoſe Scriptures that I was led to conſider, did freely offer unto me.

4. A fourth Circumſtance that deſerves to be inſpected into, is, [*That* Job *ſent and ſanctified his ſons.*] This imports more, than that *Job* prayed God to ſanctifie them by his Grace: for it plainly inſinuates, that *Job* intended that ſomething ſhould be done by *themſelves* toward the

the effecting or promoting their own Sanctification, in order to their Participation in the Uſe and Benefit of that Sacrifice which was to be offered on their behalf.

This Notion of *Sanctification* doth frequently occur in the Scriptures, to denote a due *Priparation* for Religious-Worſhip. When God commanded *Jacob* to go to *Bethel*, to erect an Altar there for Sacrifices, he ſaid unto his Houſhold, Put away the ſtrange Gods that are among you, *and be clean, and change your garments*, Gen. XXXV. 2. This is all one as if he had ſaid, *Sanctifie your ſelves.* Thus upon that ſolemn Occaſion, when God was about to Proclaim the Law at *Mount Synai*, that the People might be prepared to draw near to him; he gave this in charge to *Moſes*, *Exod.* XIX. 10. *Go unto the people, and ſanctifie them to day, and to morrow; and let them waſh their cloaths, and be ready againſt the third day.* And more expreſly, 1 Sam. XVI. 5. *Sanctifie your ſelves, and come with me to the ſacrifice.* This *preparatory Sanctification* is Twofold, (1.) *External and Ceremonial.* (2.) *Internal*, or *Moral and Spiritual.* The *External* Sanctification conſiſted in divers Waſhings, and Carnal Ordinances (or Rites and Ceremonies) impoſed on them, until the time of Reformation, *Heb.* IX. 10. The *Internal* conſiſts in caſting out of Sin from the heart and life, and the ſincere turning unto God. *Jam.* IV. 8.

δικαιώματα σαρκὸς.

Draw

Draw nigh to God, and he will draw nigh unto you: Cleanſe your hands, ye ſinners, and puriſie your hearts, ye double-minded. Pſal. XXVI. 6. *I will waſh my hands in innocency; and ſo will I compaſs thine Altars, O Lord.* Iſa. I. 16. *Waſh ye, make you clean; put away the evil of your doings from before mine eyes: ceaſe to do evil, learn to do well.* As this is to be done by every one *Perſonally*, ſo in order to Family-Worſhip, the like Sanctification is to be look'd after, as *Jacob* ſaid to his Houſhold, *be clean*: In the place before cited, This is ratified by *Job* XI. 13, 14. *If thou prepare thine heart—— And let not wickedneſs dwell in thy tabernacles.* Hence we conclude, That although, that the Ceremonial ways of Preparatory Sanctification be ceaſed with the Typical Sacrifices; yet we are ſtill to retain and obſerve the Spiritual Part, as agreeable to Spiritual Sacrifices, which continue under the Goſpel.

The Phraſe of *Job*'s Sanctifying his Sons being thus cleared, I conceive we may naturally and regularly draw theſe Inferences.

(1.) Here we find a Sacrifice to be offered by *Job*, *in*, and *for* his Family, to which he called his Sons. This proves that there were Family-Sacrifices. And this is yet more expreſly aſſerted, 1 *Sam.* XX. 6. *There is a Yearly Sacrifice, for all the Family.* Our Tranſlation

ſaith

זבח הימים
Sacrificium dierum. Ar. Mont.
Sacrificia dierum aliquot. Syr.

ſaith, *a Yearly Sacrifice*; and I ſuppoſe the Hebrew Phraſe may ſo intend it: Yet the words are, *A Sacrifice of days.* And ſo *Ar. Montanus* renders them; Or Sacrifices for ſome days, are then celebrated for the whole Family. But whether that Sacrifice were *Annual*, or *Occaſional*, or *Ordinary*, is not material, as to our purpoſe, ſeeing it is without Controverſie, That a Family-Sacrifice there was, and therefore there was Family-Worſhip; becauſe Sacrificing was an eminent way of performing Religious Worſhip.

Exception. The word tranſlated, *a Sacrifice*, might have been rendred, a *Feaſt*, for the Family; it importing no more than a ſlaying, *viz.* of Beaſts, in order to the furniſhing of Proviſions for a Feaſt. As *Gen.* XLIII. 16. *Bring theſe men home, and ſlay,* (or kill a killing) *and make ready, for theſe men ſhall dine with me at Noon.* If then this were only a Family-Feaſt, then was it not a Family-Sacrifice: And ſo nothing can be deduced from thence to eſtabliſh, or countenance Family-Worſhip.

זבח *mactatio from* זבח *mactavit.*

Anſwer. This is but an Evaſion, no Confutation. For admit, a Feaſt were then kept, to which the Family came; yet was it not a Common Feaſt for Entertainment, Hoſpitality, or Kind-

Kindneſs; but a Religious Feaſt, held with reſpect to the Worſhip and Glory of God. Neither ſhould this ſeem ſtrange, if we conſult either the Scripture, or the Cuſtoms of the Heathen (who probably ſtudyed in this, to imitate the Jews.) In the Rules and Orders which were given touching Sacrifices, we find, that in their Peace-Offerings, the *Fat* having been burnt upon the Altar, and the Prieſt having taken his Portion, the remainders of the Fleſh were delivered to thoſe who brought the Sacrifice, who uſed therewith to hold a Feaſt. The obſerving of this, will help us to underſtand that ſpeech of the light and lewd Woman, *Prov.* VII. 14. *I have Peace-offerings with me: this day have I paid my Vows.* i. e. I hold a Sumptuous Feaſt to day, upon the remainders of the Fleſh of my Peace-offerings: And ſo I can treat thee ſplendidly, and plentifully. As for the place brought out of *Geneſis*, that will not befriend the cauſe for which it was produced, another word being there uſed, which is proper to denote the ſlaying of Beaſts, in order to furniſh out a Plentiful, but Civil, or Common Entertainment. So that notwithſtanding this Exception, the Argument remains in its full ſtrength, and unſhaken. Here we find plainly and evidently, there was a Family-Sacrifice, and that is a good Proof of Family-Worſhip.

Carnes ſacrificiorum pacificarum ſunt mihi, itaque lautè te excipiam. Mercer *in locum.*

וטבח טבח, *Et macta mactationem.*

Before,

Before, and under the Law, Typical Sacrifices are acknowledged by all, to have been one of the Solemn Rites of Divine Worſhip. But when Chriſt (the true Sacrifice (which was prefigured by thoſe Typical ones) had once offered up himſelf) there was no more any place left for them. *Heb.* VII. 27. *Who needeth not daily, as thoſe High-Prieſts, to offer up Sacrifice --- for this he did once, when he offered up himſelf.* Heb. X. 14. *For by one Offering he hath perfected for ever, them that are ſanctified.* So that under the Goſpel there remains only Metaphorical, or Spiritual Sacrifices to be offered up to God. 1 *Pet.* II. 5. *--- Ye alſo as lively ſtones are built up a Spiritual Houſe, an Holy Prieſthood to offer up Spiritual Sacrifices acceptable to God, through Jeſus Chriſt.* Heb. XIII. 15. *By him therefore let us offer the Sacrifice of Praiſe to God continually, that is, the fruit of our lips, giving thanks to his Name.* The Offering of ſuch Sacrifices is a principal part of Family-Worſhip.

(2.) In order to the Family-Sacrifice, *Job* directs his Sons to Sanctifie, *i. e.* Duly to prepare themſelves. And from hence I infer, That there ought to be a due Preparation for Family-Worſhip, by compoſing our Hearts to Seriouſneſs, that they may be brought into, and kept in an Holy Frame. It is a great diſparagement to Family-Worſhip, when we ruſh into it, without fitting Preparation, ſeeing we have to do with the Holy and Bleſſed God therein, as well as in any other way, wherein we are to make our Addreſs to him, and we expect that he ſhould meet with us, and bleſs us,

us. *Solomon* doth adviſe and direct us, how we are to enter upon the Publick Worſhip, *Eccleſ.* V. 1. *Keep thy foot, when thou goeſt to the houſe of God.* And we do as well need a Monitor, to ſay to us, Look well to your Hearts, when ye are to perform Family-Worſhip.

(3.) [*Job ſent, and ſanctified* them] Not that he *infuſed Grace*, or Holineſs into them. For to *Sanctifie*, in that ſenſe is the proper and peculiar work of God, who is the God of all Grace, and immediately the production of the Holy Spirit. But *Job* may be ſaid, to Sanctifie them, in a way of *Inſtrumentality*, or Subſerviency to God, by his fervent Prayers to God, to beſtow his Saving Grace upon them, by Inſtructing them, and enforcing his ſerious Counſels and Admonitions frequently upon them, by ſetting his courſe of Life before them, as a good Pattern for them to imitate; and by making uſe of ſuch other ordinary means, as God hath preſcribed, and promiſed to bleſs in order thereunto. Here alſo I may infer, That it is a great Encouragement, to excite and engage Holy Perſons, to uſe all Induſtry and Fidelity in promoting Family-Religion with all their might, that they may, by God's Bleſſing, contribute very much toward the Sanctification of their Children and Servants. What the Apoſtle *Paul* ſaid to *Timothy*, firſt Epiſtle, Chap. IV. Verſe 16. *Take heed to thy ſelf, and to thy Doctrine, continue in them; for in ſo doing, thou ſhalt both ſave thy ſelf, and them that hear thee.* I doubt not but that in a way of Parallel, or Accom-

1 *Pet.* V 10
2 *Theſſ.* II. 13.
1 *Pet.* I. 2.

Accommodation, I may ſay to Religious Heads of Families, Follow after Holineſs your ſelves, in your Hearts and Lives, and labour to inſtil the Precepts, Principles, and Practices thereof into thoſe who are under your Charge, and continue to do ſo with Fidelity and Activity; and then, by the Grace of God, ye may ſave your ſelves and them alſo.

5. A Fifth Circumſtance Remarkable is, [*That* Job *offered burnt-offerings, according to the number of them all.*] That is, of all his *Sons* at leaſt, and they were ſeven. If we extend this to his *Daughters* alſo, they were three more. From this Paſſage, we may obſerve, (1.) The Hiſtory relates, how *Job* ſent, and ſanctified his Sons, that they might come to the Sacrifices, which he deſigned to Offer on their behalf. We may preſume, that they came, being ſent for by their Father; and that, when they were come, *Job* proceeded to offer the Burnt-offerings. And from hence we may learn, That when Family-Worſhip is to be performed, all the Members of the Family ſhould be got together, that they may be preſent thereat. It is then very diſorderly, to have Family-Worſhip performed at ſuch ſeaſons, as ſeveral of the Family cannot come to joyn therein: Or they that come, are under ſuch diſadvantagious Circumſtances, that they bring with them ſuch unavoidable Indiſpoſitions, that it may truly be ſaid of them, in a ſenſe too obvious, that they are *Abſent*, while they are *Preſent*. (2.) *Job* ſent, and called his Sons

to

to the Sacrifice. Hence the Heads and Governours of Families may be admoniſhed to take due care, that all the Members of the Family be called to joyn in the Worſhip to be performed, and to take notice of thoſe that abſent themſelves without a very juſt and allowable cauſe.

6. The Sixth Circumſtance which is mentioned, relating to Family-Worſhip, is, That *Job* offered Burnt-Offerings, *according to the number of them all.* Upon this I ſhall leave but one Remark; That when Parents have many Children, each Child particularly may challenge an Intereſt in their care, eſpecially in things belonging to their Soul-concernments, that they be brought up in the Nurture and Admonition of the Lord. That each of them be Perſonally inſtructed, watch'd over, and pray'd for. The Partiality of ſome Parents is juſtly reproveable, who are fondly Indulgent to ſome of their Children, and neglect others. This is unnatural, as well as irreligious.

7. The laſt thing pointed at, is *Job*'s Conſtancy in this Holy Work. [*Thus did Job continually.*] Or as the כָּל־הַיָּמִים word ſignifies, All days, or every day. From hence I infer, That what *Job* did in this caſe, was not only Accidental, or Occaſional upon a preſent Emergency, and then laid down again: But this was his ſtated Practice, a matter of conſtant Uſe and Obſervance.

As far then, as this Example of *Job* ſhould influence us to perform Family-Duties, ſo far it will oblige us alſo to be conſtant therein, all days,

days, or every day. They then who perform them only upon ſome Emergencies, as under ſome ſhort-liv'd Convictions, ſurprizing Providences, or Feveriſh Fits of Devotion, and then intermit them, or lay them aſide, may be concluded not to proceed upon *Job*'s internal Principles, which were ſteady and uniform: But, are only moved, like Machins, by ſome Alien Springs, or Engines. I may add one Reflexion more upon this occaſion, That as often as there is a juſt Reaſon impelling and obliging us to any Action or Performance, ſo often ſhould we excite and engage our ſelves to *Act* accordingly. This carries its own Evidence and Efficacy in things Natural: We ſeek and take Suſtenance and Refreſhment for our *Bodies* every day, becauſe we *daily* need them. Upon this reaſon may the conſtant, daily Performance of Family-Duties be enforced; becauſe there is daily need of them. To Pray for daily Pardon of Sin, as we are directed in the Lord's Prayer, *Give us this day our daily bread.* And then in an inſeparable conjunction therewith, it follows, *And forgive us our treſpaſſes.* To Pray for daily Grace to Sanctifie us, and daily Bleſſings upon our Families, according to this Excellent Pattern, *Thus did Job continually.* And thus we arrived to the *End of this Stage*, The Improvement of *Job*'s Example, as an Argument for Family-Worſhip.

5. I ſhall bound the *Fifth Period* in the diſpoſal of the Times, under the Old Teſtament, from the time that *Iſrael* was brought into the *Poſſeſſion* of the Land of Promiſe, to the *End* thereof.

thereof. Within this Interval I ſhall produce the famous Example of *Joſhua*, which is (I think) taken notice of by all that deal in this Subject; and the place chiefly fixed upon, as moſt pertinent and pregnant, is *Joſh.* XXIV. 15.—— *But as for me and my houſe, we will ſerve the Lord.* Here we have *Joſhua*'s ſolemn Profeſſion, Proteſtation, and Engagement, which he entred, and would have recorded; that he undertook as well for his *Houſe* as for *Himſelf*: That not only *ſeperately*, but alſo *conjunctly*, both he and his houſe would ſerve the Lord. There are but two things (as far as I can apprehend) that can be required for the Illuſtration and Application of this Place, to render it a manifeſt and irrefragable Proof, for Family-Worſhip.

1. That his *Houſe* by an uſual Metonimy, doth undoubtedly ſignifie his Family, and is ſo underſtood by *all*, without one Gain-ſayer, that I know of. The *Chaldee* Paraphraſe is clear for it; for there it is rendred, *I. and the man of my houſe will ſerve before the Lord*: The Man (or Men) of his Houſe were ſuch as dwelt with him: That being a common Scripture-Phraſe, as *Gen.* XVII. 27.—— *All the men of his houſe, born in his houſe, and bought with money*—— Gen. XXXIX. 11.—— *There were none of the men of the houſe there within.* This Explication of [*the man of my houſe*] had been

Proſelyto, Ego & homo Domus meæ, ſervimus ante Dominum.

been impertinent, if there had been none of that temper, who (as the Proverb is) will ſeek for a knot in a Bull-ruſh. Tho' the *Chaldee* ſpeaks plain, yet the *Syriac* Tranſlation is more expreſs, for that renders the words thus, *I indeed, and my Domeſticks will worſhip the Lord God.* *Tremelius* and *Junius* ſay in the very Terms, *But I and my family will worſhip Jehovah.* *Joſhua*'s Houſe then is his Houſhold or Family; nothing being more familiar in the Scripture, than to call the Family by the name of the Houſe, *Gen.* XII. 17. *And the Lord plagued* Pharaoh *and his houſe with great plagues.* In the celebration of the Paſſover, every *Houſe*, i. e. Every Houſhold or Family apart, was to take and eat a Lamb, *Exod.* XII. 3, 4.------ *They ſhall take to them, every man a lamb, according to the houſe of their fathers, a lamb for an houſe: And if the houſhold be too little for the Lamb*------ Nothing can be more plain, than that an Houſe and an Houſhold are here the ſame thing.

Ego quidem, & Domeſtici mei Dominum Deum colemus.

Ego verò, & familia mea colemus Jehovam.

The reaſon why I inſiſt ſo much upon this is, becauſe when that place of *Jer.* X. 25. is alledged in Proof of Family-Worſhip, *Pour out thy wrath----- upon the families that call not on thy name.* Some think it ſufficient to ſay, that [Families] there, are of a large ſignification, and as extenſive as *Nations* and *Kingdoms*: But that evaſion will not ſerve, when the Example of *Joſhua* is made uſe of to the ſame purpoſe;

purpoſe; for he ſpeaks of his Houſe or Family in the moſt proper, ſtrict, and appropriate Senſe [*That he and his houſe would ſerve the Lord.*] Againſt this, I know not that any Exception ever hath been made; and I preſume cannot: and therefore I ſhall take it as a thing to be admitted, and not conteſted.

2. The Matter of *Joſhua*'s Proteſtation, or what it was unto which he thus ſolemnly engaged himſelf, And that was, That both he and his Houſe conjunctly would ſerve the Lord. Neither will this meet with any oppoſition, that I can foreſee: But if any thing be ſtood upon, it will be (as I ſuppoſe) about the meaning of that Expreſſion of [*Serving the Lord.*]

Exception. Some may poſſibly think, that herein they may find Matter for Cavillation, as not ſtrict and cloſe enough to tye us to Family-Worſhip: For they may ſay, that [*to ſerve the Lord*] is a Phraſe of very large ſignification, and conſequently ambiguous; and ſo will not directly conclude for Family-Worſhip. The meaning then of that Expreſſion, that [*He and his houſe would ſerve the Lord*] might be no more than this; That upon a Suppoſition that the whole body of the *Iſraelites* ſhould turn Apoſtate, and forſaking the true God, ſhould Worſhip Idols or Falſe Gods: Yet he was fix'd in his Reſolution, That himſelf and his Family would perſevere in their Faith and Obedience, and Worſhip and cleave to Jehova alone as their God, he being the living and true God.

Anſwer.

Anſwer. Let all this be admitted, yet it will not in the leaſt invalidate the Argument for Family-Worſhip, as grounded on *Joſhua*'s Example, unleſs it could be ſhewn, That Serving the Lord, doth either exclude, or is inconſiſtent with Worſhipping of him. Whereas I think every unprejudiced Perſon, being guided by Scripture and Reaſon, would think it were a fair and ſtrong way of Arguing, If we muſt Serve the Lord, then doubtleſs we muſt Worſhip him; becauſe it is an unaccountable thing: How is it poſſible that they ſhould ſerve God, who do not Worſhip him? But it would be a very wild kind of Reaſon, To Argue from ſerving of God, for the Excluſion of his Worſhip. He would be hiſs'd at, as a very Illogical Diſputant, who by admitting the Genus, ſhould Argue for the excluding of the Species; as becauſe a Man is a Living Creature, therefore he is not a Rational.

But not to expoſe the weakneſs of that Exception any farther, I ſhall endeavour to ſhew what Advantage and Improvement is to be made of the comprehenſiveneſs of the Phraſe here made uſe of, [Of Serving the Lord.]

1. This takes in all Family-Religion, in the whole compaſs of it, and the ſeveral Duties therein to be attended unto, as by Inſtruction of thoſe who are to be ſeaſoned with the Knowledge and Fear of God, the keeping all the Members of it under a Holy Rule and Government, the Worſhip of God together, in Holy Prayers and Praiſes, and ſuch like.

2. To

2. To Serve the Lord, doth undoubtedly include and intend the Worshipping of him. (1.) This lies so plain and visible, that the *Syriack* and the latter Latin Translators thought themselves warranted to render the words, Both I and my Domesticks, or my Family, will Worship the Lord. (2.) These Phrases, To Serve the Lord, and to Worship him, are often used promiscuously, as importing the same thing; as *Exod.* VIII. 1. —*Let my People go, that they may serve me.* Compared with Chap. V. 3. —*Let us go three days Journey into the desart, and Sacrifice to the Lord our God.* Sacrificing was then one of the most Solemn Rites of Worship. Sometimes these two are conjoyned as Exegetical one of the other, *Matth.* IV. 10. —Thou shalt *Worship* the Lord thy God, and him only shalt thou *Serve.* Many are the places of Scripture, which speak of serving other Gods; that is, of Worshipping them, as *Exod.* XX. 5. *Thou shalt not bow down thy self to them* (*i. e.* Thou shalt not Worship them) *nor serve them.* Deut. XI. 16. *Take heed to your selves, that your heart be not deceived, and ye turn aside, and serve other Gods, and worship them.* I suppose by this, that Light enough shines out to scatter that mist which some might endeavour to raise by that Suggestion, that *Josua* speaks of Serving the Lord with his House, but not of Worshipping him.

Exception the Second. Although Serving the Lord, may include the Worshipping of him, and that in Conjunction with our Families, yet would the Proof fall short, and not reach that which is intended by those, who produce

it in favour of Family-Worship. For here is nothing mentioned of Reading the Scriptures, Praying, or Praising God, or any other Religious Exercises.

Answer. 1. Let thus much then be granted, That after the Example of *Joshua*, we are bound to serve God together with our Families. And then it will be time enough to enquire, How, and in what ways, and what Duties must be attended unto, and performed in the Exercise of Family-Worship. (2.) We shall make very ill work of it, if we make void General Precepts, wherein the Substance of a Duty is commanded, because all the Rules and Directions about it are not specified together. The Wisdom of God thought it best, to give forth the Indication of his Will in one place, and then to employ our diligence in searching the Scripture, touching more particular Discoveries of it, as he shall please to signifie them to us.

This being a matter of mighty Importance, and yet not sufficiently attended unto by many, I think it will be a good piece of Service, in order to the Subject we are upon, to insist a little farther upon it, and take into consideration a Case which in many things is much like to this of Family-Worship. and that is the Sanctification of the Sabbath. The Fourth Commandment lays the Foundation for Sabbath-Worship. This, I am confident, will not be denyed by any, whatever other Disputes have been agitated touching the Sabbath. Let us then look to the Preceptive part of that Command, and it stands thus, *Remember the Sabbath-day, to keep it Holy.* Here is no particular men-

tion

tion made of any Holy Duties or Religious Exercises to be performed by them that would Sanctifie the Sabbath, save only, that they are to rest on that day from all Servile Work, which I suppose is not accounted by any, to be all that is intended in that Injunction, for the Sanctifying of the Sabbath-day. But if we consult the Scriptures, we shall find several Instances of such things to be done, and Religious Exercises performed, as are agreeable and requisite to be attended unto, in order to the Sanctifying a day set apart for Holy Rest. Of which some were Ceremonial, and consequently but of Temporary duration. Others were Moral and Perpetual. Among the Ceremonials, we find the doubling of the daily Burnt-Offerings on it, *Numb.* XXVIII. 9, 10. *And on the Sabbath day two Lambs of the first year, without spot.* —— *This is the burnt-offering of every Sabbath, beside the continual burnt-offering*—— From which we may piously infer, That though God is to be worshipped every day, yet more abundantly on the Lord's-day. But without farther Enquiry after Ceremonials, it will concern us to observe what is recorded in Scripture touching the Moral Duties and Exercises of Religion, that were practised, in order to the Sanctification of the Sabbath. *e. gr.* The Scriptures were publickly read in their Assemblies. *Acts* XV. 21. *For Moses hath, of old time, in every City, them that preach him, being read in the Synagogues every Sabbath-day.* There was Preaching, *i. e.* the Expounding and applying some Portion of Scripture. A large Account whereof we have in *Luke* IV. *ver.* 16. to *ver.* 28. The

Sum of which is, That our Lord *Jesus* being at *Nazareth*, having read a Portion or Text out of the Prophecy of *Isaiah*, he explained and applyed it, *i. e.* he Preacht upon it. So *Acts* XIII. 14, 15, 16. *When* Paul *and his Company came to* Antioch *in* Pisidia, *they went into the Synagogue on the Sabbath-day, and sat down. And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of Exhortation for the People, say on.* And then *Paul* Preach'd his Sermon, the Heads whereof are there rehearsed. There were also Solemn Prayers offered up to God. *Acts* XVI. 13. *And on the Sabbath we went out of the City by a River side, where Prayer was wont to be made.* Some learned Men do render those words, where there was a *Proseucha*, or an Oratory (much of the same use with a Synagogue) where they assembled for Prayer, and other Holy Duties, on the Sabbath-days. The High Praises also of God were also celebrated: This is evident from the XCII. *Psalm*, the Title whereof is, A Psalm or Song for the Sabbath-day: And then the *Psalm* begins, *It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High.* This may be judged sufficient to set forth what I designed, which was, to recommend this Note to be well studied and pondered by the Humble, Serious, and Wise. That God may give forth his Command in general terms, in one place; and leave us to search for Particularities in other places, as is undeniable in that Instance of Keep-

νομίζετο προσευχὴ εἶναι.

Keeping Holy the Sabbath-day. Proceed then accordingly in the case of Serving God with our Families, and ye may conclude, That whatsoever Duties God doth prescribe to Families, they are vertually comprehended under that general Expression, of Serving God in and with them.

These Exceptions being answered, I cannot foresee any other; and therefore until some appear, I may take it for granted, That Family-Religion is sufficiently established upon the Example of *Joshua*. And so I shall close it with some plain and practical Observations. As,

1. *Joshua* was a great and a good Man; and the Examples of such have a mighty Efficacy to engage, excite, and encourage us to imitate them.

2. *Joshua* was Supream Governour in the Common-wealth of *Israel*. He had not the Name of King, but he had the Regal Power. What was said of *Moses*, Deut. XXXIII. 5. *He was King in Jesurun*, may be applyed also to Him. And from thence I infer, That it ought to be the care of great Personages, as well as others, to engage themselves to the upholding of Family-Religion.

3. *Joshua* must needs be supposed to have been encompassed with a throng of Businesses, the Management both of Martial and Civil Affairs lying chiefly on him. And from hence I collect, That the Pretence of multitude of Business is not sufficient to discharge Family-Duties. They who are not at *leisure* to Worship God in their Families, must, when their Day comes, allow themselves *a time to Dye*

For, when their breath goeth forth, they return to their Earth; in that very day their thoughts periſh. And they muſt appear before the Judgment-ſeat of Chriſt, and receive according to what they have done, whether it be good or bad.

Pſal. CXLVI. 4.

4. *Joſhua* makes this Suppoſition, What if the Body of the People ſhould turn Renegado's? Even in ſuch a caſe, he Reſolves and Proteſts, That both he and his Houſe would ſerve the Lord. Hence we may be allowed to put the Queſtion, What if the Generality of thoſe among whom we live ſhould neglect, deſpiſe, nay, and deride Family-Worſhip? Every well-pincipled, and well-eſtabliſhed Chriſtian muſt reſolve (in the ſtrength of Chriſt) to perſiſt and perſevere in his Duty. He that intends to Travel Heaven-ward, muſt be content to hold on his Journey with a ſmall Company. *Becauſe ſtrait is the gate, and narrow is the way, which leadeth unto Life, and few there be that find it.*

5. *Joſhua* undertakes for Himſelf, and his Family, that they will ſerve the Lord: But in this Order, that *He will lead the way*; [I and my Houſe.] Family-Governours muſt be the firſt in promoting Family-Worſhip. It is not enough for them to ſay to Children and Servants, See that ye ſerve the Lord: But they muſt ſay, as *Zech.* VIII. 21. *Let us go ſpeedily, and pray before the Lord---- and I will go alſo.* Too many there are, who walk in the ſteps of thoſe Lawyers, againſt whom our Saviour denounceth a dreadful Woe, *Luke* XI. 46. *Woe*

unto

unto you, ye Lawyers, for ye lade men with heavy burthens, and grievous to be born, and ye your-selves touch not the burthens with one of your fingers.

6. *Joshua* engageth for his House as well as for Himself; *That they shall serve the Lord.* And in this he went no farther than he was Authorized and Impowred by God to go: And hence we conclude, that Religious Governours of Families have Authority from God to command their Houshold to serve the Lord. This was before evidenced from the Precedents of *Abraham* and *Jacob.*

And thus I leave the Example of *Joshua* to be imitated by all those, whose Hearts the Lord shall incline to undertake, and persist in the advancement of Family-Religion.

I might go on, and produce more Examples in this period of time; and alledge what is said of *David*, 2 *Sam.* VI. 20. *Then* David *returned to bless his household*; and very pertinently, bring in the whole CI Psalm, as a most excellent Platform; according to which, a Religious Family may be modelled. I might also recommend to Holy Women the Noble Example of *Esther*, who undertook to keep a Religious Fast with her Maidens, *Esther* IV. 16. But I shall conclude as the Apostle doth his Recital of Examples, *Heb.* XI. 32. *And what shall I say more?* For the time would fail me to tell of the rest of those whose care for Family-Religion is pointed at in several Passages of their History; or, may be found among the Exhortations or Directions they have given about it.

And now I am very ſenſible, that our Journey through the Old Teſtament, which was undertaken, that we might view ſome Examples of thoſe who have been ſignally Eminent for their Care and Zeal about Family-Religion, hath been much longer then I either expected or intended. If then any Reader ſhall complain of the length of the way, I ſhall hope it may be ſome refreſhment to him, to find that his Labour hath been altogether in vain: And if he pleaſe to hold on, I will, for his Encouragement aſſure him, that I will endeavour to make the remainiug part of this Diſcourſe much ſhorter; and contract it as much as I may, without prejudice to his Edification.

And ſo imploring the Supplies of Chriſt, let us proceed to the New Teſtament, and obſerve what Examples for Family-Religion are therein preſented before us.

1. I ſhall begin with the Example of our Bleſſed Lord and Saviour, Jeſus Chriſt: That his *Example* is to be followed in all things imitable by us, will not be queſtioned by any, who think themſelves bound in duty to obey his *Precepts*, which are many, and thoſe very Expreſs, 1 *Pet.* II. 21. —— *Chriſt alſo ſuffered for us; leaving us an example, that we might follow his ſteps.* 1 Joh. II. 6. *He that ſaith he abideth in him, ought himſelf alſo to walk, even as he walked.* And as his Practice ought to be our Pattern in other things, ſo alſo in his care of Family-Religion.

Objection. It is likely that ſome will ſmile at my Adventure, that I ſhould attempt to bring Chriſt's Example, for Improving and Eſtabliſh-

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ing of Family-Worſhip: Whereas, they ſuppoſe that Chriſt *neither had nor could have* any Family at all; and think they have Chriſt's own word to confirm them in that Opinion; *Matth.* VIII. 20.—— *The ſon of man hath not whereon to lay his head.* Our Saviour then being in no capacity to have any Family, he muſt beſtow his Pains to no purpoſe, who endeavours to build upon Chriſt's Example in this matter, for which in reality there is no Foundation.

Anſwer. I have the Charity to hope, that they who triumph in this Objection, were only betrayed into the *Conceit* through Precipitancy, and want of mature Conſideration; and then all ſuch as ſtudy Truth will relinquiſh their Error, when diſcovered to them. Let us but diligently and impartially weigh what is recorded in the Evangelical Hiſtory; and then I doubt not but it will evidently appear, both that Chriſt had a Family, and that he upheld the Worſhip of God in it. That I may therefore lay open what I have to offer with the greater Perſpecuity, I ſhall anſwer more diſtinctly.

1. That Chriſt's words, *The ſon of man hath not whereon to lay his head,* were ſpoken upon a ſpecial Occaſion, and are to be underſtood as accommodated thereto: This may be Collected from the 19*th* Verſe, *And a certain ſcribe ſaid unto him, Maſter, I will follow thee, whither ſoever thou goeſt*: i. e. He pretended to be ready to Enrol himſelf in the Number of Chriſt's Diſciples, who did conſtantly attend upon him, and go up and down with him, and his Preach-

ing the Goſpel. By Chriſt's Anſwer we may well conjecture upon what Motive he was induced to be ſo forward, to deſire to be admitted into his Service, *viz.* An expectation of reaping ſome conſiderable Advancement of his Worldly Intereſt. We may fairly preſume that he came to Chriſt, as accounting him to have been the Promiſed *Meſſias*, whom the *Jews* did generally fancy would be a Magnificent and Victorious Prince; and by entring himſelf into his Service, he promiſed himſelf ſome good Preferment: This I conceive to be the true State of his Caſe. And the Anſwer given him by our Saviour, doth greatly ſtrengthen this Hypotheſis; for he plainly notifies to him that his Deſign would be fruſtrated. and his Expectations diſappointed; by letting him know, That he was at preſent in his State of Humiliation; very ill provided to gratifie his followers with worldly Emoluments. They ſaw that he had no Royal Palace to entertain them in, no Lands or Revenues to deſtribute among them, nor ſo much as a Houſe of his own, for his Repoſe and Reſidence: In vain therefore did he ſeek to advance or enrich himſelf. Many others there were, who repaired to him upon Carnal Inducements; as he told thoſe who ſollicitouſly ſought him, and ran after him, *Joh* VI. 27. *Verily, verily, I ſay unto you, ye ſeek me not, becauſe ye ſaw the Miracles,* (for the exciting or ſtrengthening of your Faith) *but becauſe ye did eat of the loaves, and were filled.* To prevent therefore all ſuch vain and worldly Hopes, he did frequently inculcate, that ſuch as could be content to be his Diſciples,

Diſciples, muſt learn to deny themſelves, to take up his Croſs, and follow him. When thoſe things are maturely weighed, I am confident that they, who from Chriſt's Anſwer to the Scribe, were forward to conclude that our Saviour neither had, nor could have any Houſhold or Family, will perceive their Argument to fail them.

3. It is not neceſſary to the conſtituting of a Family, as an Eſſential requiſite, that there muſt be always a ſetled place of Reſidence, or be fixed to one Houſe, without moving or ſtirring from it: For then they who have many Seats or Houſes, and Reſide ſometimes in one, ſometimes in another, ſhould be as much incapacitated for having a Family as they who have none. But that which is Eſſential to the Being of a Family, is the *Mutual Relation* that is between the Head and Members of a Family, and of the Members toward one another. This hath been ſufficiently cleared already in the foregoing part of this Diſcourſe, in ſpeaking to the Caſe of *Job*'s Sons, whom ſome deny to have been Members of his Family, becauſe they had Houſes of their own, and dwelt in ſeveral Houſes.

Exception. Admit that it be not conſtant Reſidence in one Houſe, but Mutual Relation, that conſtitutes and denominates a Family: Yet it doth not appear, that they who are ſuppoſed to have been Members of Chriſt's Family did ſtand in any *Family-Relation* toward him, but only in the Relation of *Diſciples* or *Scholars* toward Chriſt, as their *Maſter or Teacher.*

Anſwer.

Anſwer. 1. Many things might be produced to ſhew a great Analogy and Correſpondence between a School and a Family: The Scholars are in Scripture ſtiled the Sons of the Prophets, and the Teacher their Father; Terms by which Family-Relation is expreſs'd. Thus did *Eliſhah* call *Elijah* his Father, 2 *Kings* I. 12. And with the ſame Compellation did *Naaman*'s Servants addreſs themſelves to him, 2 *Kings* IV. 13. *My Father, if the Prophet had bid thee do ſome great thing*——— Let any one obſerve what is ſpoken of the Schools of the Prophets, and he will perceive that they differed little or nothing from their Families.

1 *Sam.* XIX. 20. 2 *Kings* IV. 28, & VI. 1.

2. All do grant, that thoſe whom we account to have been Members of Chriſt's Family, were his Diſciples,: Let us then attend to that diſtinction which the Goſpel puts between Chriſt's Diſciples, of which there were two Ranks, or Kinds: Some were Diſciples at large only; others were ſo in a more ſtrict or appropriate manner. And this diſtinction was made by our Lord himſelf, *Luke* VI. 12. *And he called his diſciples unto him, out of which he choſe twelve, whom he named Apoſtles.* And it is added in *Mark* III. 14. That Chriſt ordained that theſe Twelve ſhould *be with him*; and did always attend him whitherſoever he went, as his proper Domeſticks.

3. Between Chriſt and theſe Twelve, there was not only the Relation of Teacher and Scholars, but alſo the Family-Relation of Maſter

ſter and Servants. This is confirmed by Proofs of all kinds. (1.) Chriſt ſuppoſeth it in his Diſcourſe with them, *Matth.* X. 25. *If they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold?* (2.) The Relation between Chriſt and his Apoſtles was known and taken Notice of by others, *Matth.* XVII. 24.—— *Doth your maſter pay tribute?* (3.) This was the Title which they ordinarily gave him when they ſpake to him, *Joh.* IV. 31. *Maſter, eat.* Mark IX. 5. *Maſter, it is good for us to be here.* (4.) And the ſame ſtile did they uſe when they ſpake of him, Mark XIV. 14. *The maſter ſaith, where is the gueſt-chamber, where I ſhall eat the Paſſover with my Diſciples.* (5.) Our Lord himſelf doth atteſt and confirm this Relation, Joh. XIII. 13. *Ye call me Maſter, and Lord, and ye ſay well, for ſo I am.* It would be very ſtrange, if after all theſe Teſtimonies any one ſhould doubt, Whether our Lord Jeſus Chriſt had an Houſhold or Family, or no?

4. They proceed upon a falſe Suppoſition, who conclude that our Lord neither had nor could have an Houſhold, becauſe he had not an Houſe; for the contrary may be clearly proved from Scripture. If the Queſtion were put, Whether had Chriſt any Houſe? The Anſwer muſt be, We cannot certainly determine whether (according to our Law-Terms) he had an Houſe in Fee-ſimple, or were in the ſtrict ſenſe, the legal Proprietor of one: Or, Whether he had a rented or hired an Houſe, ſuch as *Paul* had at *Rome*, *Acts* XXVIII. 30. Or, whether he was accommodated with one by ſome of his Friends

Friends or Followers; for it is certain that they provided Maintenance for him, *Luke* VIII. 3. ——*And many others: which minister'd unto him of their substance.* From whence we may in all probability conclude, That they who furnished him with other Necessaries, did also take care for an *Habitation* for him. But we need not be too scrupulous in this Enquiry; it is sufficient that the Scripture assures us, that our Saviour had a Residence, *John* I. 38, 39.—— *Master, where dwellest thou? He saith unto them, Come and see.* And yet more distinctly, *Matth.* IV. 13. *And leaving* Nazareth, *he came and dwelt in* Capernaum, which is therefore called *His own City*, Matth. IX. 1. His own City it could not be, because of his being Born there; For on that Account *Bethlehem* was his own City, *Matth.* II. 1. Nor because he had there his Education, for that was at *Nazareth*, *Luke* II. 51. and Chap. IV. 16. And when he came to *Nazareth* where he had been brought up, which was thereupon reputed his own Country, Verse 23. *Whatsoever we have heard done in* Capernaum, *do also here in thy Country.* But after that Christ had entred upon the Solemn and Publick Exercise of his Ministry, and called his Disciples, He, with those Twelve whom he had Selected to be his constant Attendants or Servants; He, with them, ordinarily dwelt in *Capernaum.* and there as a Citizen or Inhabitant he paid the Tribute-Money, *Matth.* XVII. 24. *&c.*

By what hath been alledged, I think it is proved sufficiently, that our Lord Christ had his Houshold or Family. We shall now proceed

ceed to Enquire, What may be produced for the Eſtabliſhment of Family-Worſhip, from our Saviour's Example? And ſeveral manifeſt Footſteps thereof are Recorded for our Imitation; as

1. Beſides his Publick Preaching to his Auditory at Large, he privately taught and inſtructed his own Domeſticks: Thus he ſpent a great part of the Night that preceded his Paſſion with them, the Breviat of which Heavenly Diſcourſe is Regiſtred in the XIII, XIV, XV, XVI. Chapters of the Goſpel according to St. *John*. Neither was this the only time that he ſpent in their Inſtruction, but it was ordinary and cuſtomary for him to do ſo: Here it may be of ſingulrr advantage to obſerve, What Courſe he took to carry on their Improvement. (1.) He queſtioned them about thoſe things which they had heard from him in his Publick Preaching, and thereby he took an Account of them, both of their *Attention and Proficiency*, Matth. XIII. 51. *Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, yea Lord.* Hear is a leading Precedent for Heads of Families to take an Account of their Children and Servants, after their attendance upon the Preaching of the Word. This would excite them to give the more diligent heed unto the things that are ſpoken, when they know, that they ſhall be asked touching the things which they have heard. (2.) Our Saviour Repeated, Explained, and Inculcated upon them in private, what he had taught them in Publick, and anſwered ſuch Queſtions or Doubts a they propounded to him,

him, *Mark* IV. 34. *And when he was alone, he expounded all things to his diſciples.* We find frequent mention made of his Diſciples Application of themſelves to him, for farther clearing up to them, ſuch things as were not well underſtood by them; as *Matth.* XV. 15.—— *Declare unto this Parable.* Mark XIII. 3. Peter, *and* James, *and* John, *and* Andrew, *asked him privately, When ſhall theſe things be?* And the like we find in many other Places. Let this excite and encourage Children and Servants when Sermons are repeated, modeſtly and humbly to mention ſuch things as ſeem obſcure or uncertain to them, and to deſire to have them more clearly explained, or more fully proved; and let Heads of Families be exhorted to meditate much on the things which they have heard, that they may the better underſtand themſelves, and ſo be enabled to teach others; and that they readily and cheerfully allow ſuch as are teachable to ask them pertinent and profitable Queſtions. Thus did our Lord inſtruct his Family.

2. Our Saviour prayed with his Domeſticks. Which is another Inſtance of Family-Worſhip, Luke IX. 18. *And as he was alone praying, his diſciples were with him.* Tho' it be ſaid that Chriſt was *alone*, yet doth not that denote *ſolitary* or *ſecret* Prayer; but private or Family Prayer: For it is ſaid, that his Diſciples were at Prayer with him. So that the noting of this Circumſtance was to let us know,

——ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας.
Καταμόνας *uſurpat, ut turbam, non ut diſcipulos, excludat. Grot.*
ὅτι δὲ ἐγένετο καταμόνας.

know, that Chriſt was alone; that is, the Multitude (which commonly flockt after him) not being preſent, but his Domeſticks only; as may more fully appear, *Mark* IV. 10. *And when he was alone, they that were about him --- asked him.* The Evangeliſt ſpeaks of Chriſt's Praying alone with his Diſciples, as of a thing that was Cuſtomary with him; and ſo he mentions it again, *Luke* XI. 1. *And --- as he was praying in a certain place, when he ceaſed, one of his Diſciples ſaid unto him ---- viz.* one of them who had joyned with him in Prayer. Thus we have alſo Chriſt's Example for Family-Prayer.

3. Chriſt and his Twelve Diſciples, that is his Domeſticks, ſang Pſalms together. *Matth.* XXVI. 30. *And when they had ſung an Hymn* (or Pſalm, in the Margent) *they went out* ---- I will not injure the Patience of the Reader, by deſiring him to accompany me, while I make Excurſions, to enquire, what kind of Hymn it was, that our Saviour ſang with his Diſciples? Whether it were one compoſed and accommodated to the Paſchal Solemnity, or whether they ſang one or more of the Pſalms of *David*? Learned Men think the latter to be the moſt probable. And ſuch as are beſt exerciſed in the Jewiſh Learning, do from their Authors tell us, That it was their Cuſtom in their Paſchal Feaſt to ſing ſeveral Pſalms, beginning at Pſalm the CXIII. and to end with Pſalm the CXVIII. which the *Rabbins* call, The *Hallel*, or the Praiſing Song. Neither need we be ſo curious, as to Enquire into their Modulation, or in what manner they ſang? Whether in Tunes ſet Artificially, or only in a louder,

or

or more diſtinct way of ſpeaking, with ſome variation, or inflexion of the Voice? Which, probably, was the more Ancient way of ſaying or ſinging Pſalms. The word uſed by the Evangeliſts will not incline us to determine either one way or other; for they ſay only ὑμνήσαντες, which is generally tranſlated *Hymno dicto*, When they had ſaid the Hymn. Some render it, And when they had uttered Praiſes. Neither need we to Criticize upon the word [an Hymn] how it may be diſtinguiſh'd from a Pſalm, or Spiritual Song: For the Apoſtle uſeth them as equipollent, in *Epheſ.* V. 19. and *Col.* III. 16. *Speaking to your ſelves in Pſalms, and Hymns, and Spiritual Songs.* Omitting then whatſoever may be thought Dark, or Doubtful, thus much is clear and certain, That our Saviour praiſed God with his Diſciples: And ſo, from his Example, another Excellent part of Family-Worſhip is recommended to us. And thus we have found three Inſtances of Family-Worſhip in Chriſt's Example: The Teaching of his Family, His Praying, and Praiſing God, with his Houſhold. There can be no colour for doubting, whether Chriſt did theſe things, with his Diſciples. And yet if any heſitate, or make a Queſtion, whether theſe were his Family, I ſhall add one Proof more; and if that will not ſatisfie, I muſt confeſs, that I underſtand not how a Concluſion can be inferr'd from any Premiſes whatſoever. And then we muſt ſet all

Et dixerunt hymnodicum. Syr: *Cumque benedixiſſent.* Ar. *Cumq; legiſſent.* Æth. *Carmenq; Chriſto quaſi Deo, dicere ſecum invicem.* Plin. Epiſt. l. 10. Ep. 97.

all Reaſoning aſide, and refuſe all manner of Proofs, and go no farther than expreſs words and Syllables; which ſome ſo earneſtly call for, not only in this caſe, but in ſeveral other momentanous Doctrines, and Chriſtian Practices; who yet, I believe, do not diſcern what pernicious and miſchievous Conſequences will evidently, and neceſſarily follow upon their Hypotheſis, That we receive nothing as a Scripture-Proof, but what is ſet down there in ſo many expreſs words. This is a Point we may have occaſion to inſiſt upon anon, but I mention it here, that I may give Men the greater occaſion, and the more time to think ſeriouſly upon it. And now, as to the Argument which I intend to urge to prove, That thoſe Diſciples whom he did privately Inſtruct, and with whom he prayed, and praiſed God (in the Inſtances before alledged) were his Family, may be thus framed. They who did eat the Paſſover together (according to the Inſtitution and Ordinances thereof) were but One Family, or Houſhold. But Chriſt, and theſe Diſciples did (according to God's Inſtitution) eat the Paſſover together. Both theſe Propoſitions are explicitly ſet down in the Scripture. That the Paſſover was to be eaten by every Family apart, *Exod.* XII. 3, 4. —— *They ſhall take unto them every man a Lamb, according to the houſe of their Fathers. And if the Houſhold be too little for the Lamb, let him and his Neighbour next to his houſe, take it* ——— That Chriſt did eat the Paſſoever with his ſelect Diſciples, *Luke* XXII. 11. ——*The Maſter ſaith unto thee, Where is the Gueſt-Chamber, where I ſhall eat the Paſſover,*

ſover with my Diſciples? Ver. 14. *And when the hour was come, he ſat down, and the twelve Apoſtles with him.* If this be not a Proof, I deſpair of ever being able to prove any thing.

This is what I had to offer touching the firſt New-Teſtament-Example of Family-Worſhip.

2. The Second Example of Family-Worſhip which I produce out of the New-Teſtament, ſhall be the Practice of *Cornelius*, which is recorded *Acts* X. 1, 2. *There was a certain man of* Ceſarea, *called* Cornelius—— *a devout man, and one that feared God, with all his Houſe.* This is ſo plain and pregnant a Proof, that *Cornelius* did maintain Family-Worſhip, that I cannot conceive what Paraphraſe can be made uſe of to Illuſtrate it, but the multiplying of words will rather darken it. Let ſuch as require and call for an expreſs place of Scripture, make the Experiment, how the words mentioned are to be underſtood, if Family-Worſhip be excluded. For, (1.) Here is ſomething mentioned touching *Cornelius* beſides his Perſonal Devotion: For it is ſaid, That he feared God, *with all his Houſe.* Which Clauſe muſt ſignifie ſomething, or elſe it is ſuperfluous and impertinent, which none, I hope, will charge the Holy Ghoſt withal. (2.) That all his *Houſe* doth ſignifie all his *Houſhold*, will, I preſume, be granted, unleſs thoſe who think otherwiſe, can produce a Patent, which confers upon them both Skill and Authority to make us a new Language: (3.) That *to fear God with all his Houſe*, doth at leaſt neceſſarily include, His Worſhipping of God, in, and with his Family.

Becauſe

Becauſe the Scripture doth ſo often uſe the Phraſe of Fearing God, and Worſhipping of God promiſcuouſly; as *Pſal.* LXVI. 4. *All the Earth ſhall worſhip thee.* Compared with *Pſal.* LXVII. 7. --- *All the ends of the Earth ſhall fear him.* Here every Man may ſee, That *to Worſhip God,* and *To Fear him,* are equipollent terms. And ſo in ſeveral other places; as, 2 *Kings* XVII. 37. *Ye ſhall not fear other Gods.* Compared with *Exod.* XXXIV. 14. *Thou ſhalt worſhip no other God.* In that place, which we have now under Conſideration, *Acts* X. 2. *Cornelius* is thus deſcribed, *He was one that feared God with all his Houſe.* And another Perſon of the like Character, is termed One that worſhipped God. *Acts* XVIII. 7. *And he* (Paul) *departed thence, and entred into a certain man's Houſe, named* Juſtus, *One that worſhipped God.* I know not what more needeth to be ſaid, or can be added, to prove, That *Cornelius* worſhipped God with his Family.

φοβέμενον τὸν θεὸν.

σεβομένε τὸν θεὸν.

Inſtead therefore of waſting words to no purpoſe, I ſhall ſubjoyn ſome profitable Obſervations. As,

1. As to the *Extraction* of this *Cornelius.* He was not a *Jew* by Nature, but a Sinner of the *Gentiles,* as the Apoſtle makes the diſtinction, *Gal.* II. 15. Yet it plainly appears that he out-ſtript many Jews in his Conſciencious performance of Religious Duties; which was to his *Commendation,* but to their *Conviction* and Shame. And hence we may learn, That it is the

the ſin and ſhome of many, who enjoy greater Priviledges and Advantages than others, who (on that Account) are far inferiour to them, do yet go before them in Practical Godlineſs. They who now magnifie themſelves, and deſpiſe others, will be cut to the heart, out of Envy and Indignation, when they ſhall ſee ſuch admitted into Heaven, and themſelves excluded. This our Bleſſed Saviour repreſented unto us, upon an Inſtance very like this of *Cornelius*, who was a Gentile, as was that other Centurion, of whom he teſtified, That he had not found ſo great Faith, no, not in *Iſrael*; and thereupon concludes, *Matth.* VIII. 11, 12. *And I ſay unto you, that many ſhall come from the Eaſt, and from the Weſt, and ſhall ſit down with* Abraham, *and* Iſaac, *and* Jacob, *in the Kingdom of Heaven. But the Children of the Kingdom ſhall be caſt out into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.* I wiſh there may not be ſomething Analogous hereto found among us; That God is ſeriouſly and conſtantly worſhipped in the Families of inferiour Perſons, and is not ſo in the Houſes of ſome that are in Reputation for their great Learning, or Eſtates, and, it may be, for their Profeſſion of Religion.

2. As to his *Religion*. He was a *Proſelyte*, who had come over to the Jews Religion. Theſe Proſelytes are in the New-Teſtament decyphered by two Appellations. (1.) They are ſtiled, *Worſhippers of God*. Such an one was *Lydia*, Acts XVI. 14. *A certain Woman, named*

med Lydia —— which worſhipped God, heard us. To diſcover their Extraction, they are called Worſhipping Greeks. *Acts* XVII. 4. *—— And of devout Greeks, a great multitude.* And to notifie their Religion, they are called Worſhipping Proſelytes. *Acts* XIII. 43. *—— Many of the Jews, and Religious Proſelytes.* The Jews ranked the Proſelytes in two Orders. (1.) There were thoſe, whom they termed *Proſelytes of the Covenant*, or of Righteouſneſs. Theſe were circumciſed, and obſerved all the Rites of the *Moſaical* Law; as the Apoſtle intimates, *Gal.* V. 3. *I teſtifie again to every man that is circumciſed, that he is a debtor to do the whole Law.* Theſe were incorporated into the Jewiſh Church, and differed nothing in Religion from the Natural Jews. (2.) There were thoſe, whom they named Proſelytes of the Gate, or Sojourners. Theſe turned from Idols to ſerve the living and true God: But they were not circumciſed, neither did they obſerve the *Moſaical* Rites. They were not only diſtinguiſhed from Jews, as *Acts* XVII. 17. *Therefore he diſputed in the Synagogue with the Jews, and with the devout Perſons.* But the Jews kept them at a diſtance from having ſo much as free and familiar Converſation with them, as *Peter* tells this *Cornelius*, Acts X. 28. *Ye know that it is an unlawful thing for a man that is a Jew, to keep company, or come in to one of another Nation:* Though he had turned from Idols, and ſerved the true God, only yet becauſe he was not

σεβομένη τὸν θεὸν.

σεβομένων Ἑλλήνων.

σεβομένων προσηλύτων.

τοῖς Ἰουδαίοις, καὶ τοῖς σεβομένοις.

not circumcised, nor bound himself to all *Mosaical* Observances, he was thought to be one who was to be avoided; such a worshipper of God was *Cornelius*, and many others. Here note, a Man may be an Holy Worshipper of God, though he come not up to the pitch of some others in Ceremonials, or Matters of free Observance. (2.) These Proselytes were stiled, such as feared God. *Acts* XIII. 16. *Men of* Israel, *and ye that fear God, give audience.* And again, *Ver.* 26. —*Children of the stock of* Abraham, *and whosoever among you, feareth God.* Here such as feared God, are manifestly distinguished from the Men of *Israel*, or Children of the stock of *Abraham*. And both these Characters of a Proselyte are given to *Cornelius*, that he was, A Devout Man, an Holy Worshipper, and one that feared God. I have said so much of the Character of *Cornelius*, as to his Religion, because I hoped it might help some to understand those Passages that have been mentioned touching them that worshipped God, and that feared God; and therefore I shall add only this brief Note, That the Fear of God is the *Principle* and Spring of all Holy Worship.

ὁ φοβούμενοι τὸν θεὸν.

εὐσεβὴς, καὶ φοβούμενος τὸν θεὸν.

3. As to his Employment. *Cornelius* was a Centurion: That is, he was a Captain, and had Soldiers under him, and yet he feared God with all his House. Hence we may learn, That a Military Profession, and Sincerity in Religion, are not incompatible. The bearing of Arms doth not discharge Men from Worshipping of God,

God, in any of thoſe ways that are appointed by him. Let Martial Men who are Commanders, write after the Copy of this Devout Captain, *Who gave much Alms to the People, and prayed to God alway, and feared God with all his Houſe.* This is the Character which is given of him, and atteſted by the Holy Ghoſt. And let Private Soldiers take notice, that Serious Godlineſs is not to to be exterminated out of thoſe who are of their Rank and Order. For ſome ſuch had *Cornelius* in his *Company*, for it is regiſtred here in *ver.* 7. *That* Cornelius *called two of his Houſhold Servants, and a devout Soldier, of them that waited on him continually.* What an Excellent Captain was here, who ſeaſoned his Servants, or Domeſticks, and alſo his Soldiers with the Knowledge and Fear of God? And Happy are thoſe Servants, who have ſuch Maſters: And thoſe Soldiers, who have ſuch Commanders.

4. Look upon *Cornelius*, as to his *Domeſtick Relation*, ſo he was a Godly Maſter of a Family. He was in his Perſonal Capacity, a Devout Man. As to his Relative Capacity, he was one that feared God, with all his Houſe. Theſe two ſtand together in very cloſe and inſeparable conjunction. As it cannot rationally be expected, that he ſhould make Conſcience of promoting Religion in the Power and Practice of it in his Family, who is himſelf diſtitute of the Principle thereof. So, it cannot be well ſuppoſed, that a Perſon truly Godly ſhould take no care to promote the Worſhip of God

in his Family. Upon this a very good Interpreter leaves this Remark: It is not lightly to be passed over, that the Holy Ghost bestows this Elogy upon *Cornelius*, that he had, as it were, a Domestick Church. For a true Worshipper of God will not endure (as far as he can help it) that Religion should be banished out of his House. How can that Master of a Family expect to be served and obeyed by those who are under his Care and Government, if he permit them to despise, affront, and provoke the great and blessed God?

Calvin. in l.

5. There is also one thing more, which deserves our singular Remark, touching this *Cornelius*, that this Grace was vouchsafed to him by God, that he was the first among the Gentiles to whom the Gospel was preached by God's special Appointment. The Holy Ghost bestows the whole Tenth Chapter of the *Acts* in recording many strange and surprizing Circumstances, that led the way unto, and were all along conspicuous in this blessed Enterprize, the perusal whereof I recommend to the Serious and Judicious Reader. The Apostle *Peter*, who was employed therein, gives a large and distinct Narrative of the whole Translation in *Acts* XI. 4. *Peter rehearsed the matter from the beginning, and expounded it by order unto them.* And he toucheth upon it again in the first Council that was held at *Jerusalem*. Acts XV. 7. ——*Ye know, how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the Word of the Gospel, and believe.* Whoever shall ponder these things, will,

will, I am confident, think it very worthy of Obſervation, That this Perſon, who was, as the Firſt-Fruits of the Converſion of the Gentiles, ſhould be ſet as a Pattern of Piety to them, who ſhould afterwards believe, to take care of Family-Religion. As under the Old Teſtament, *Abraham*, who was with his Seed taken into a Covenant of Peculiarity, was alſo ſignalized for his Care about Family-Worſhip; as hath been at large declared in the former part of this Diſcourſe. So alſo in the New Teſtament, *Cornelius*, in whom was lay'd the Foundation of the Goſpel-Church of the Gentile-Converts, is alſo commended for the ſame Reaſon, and on the like Account.

The Third and laſt Example which I produce for Family-Worſhip, out of the New Teſtament, is that of Family-Churches, which was hinted at toward the beginning of this Diſcourſe. If the Argument for Family-Worſhip deduced from them, do not appear ſo clear and cogent in the Eyes of ſome, as to force its way into the minds of ſuch as reſolve not to yield to any, ſave irreſiſtible Evidence. Yet it is not to be deſpiſed, or caſt aſide as uſeleſs, becauſe ſo many Learned and Godly Perſons have with great Confidence and Zeal perſwaded and encouraged thoſe that ſeriouſly mind Religion, to maintain, cheriſh, and exerciſe it in their Families, that their Houſes may be modelled and conformed to the Pattern of thoſe Domeſtick Churches (as *Calvin* calls them) which

The Interlin. the Vulg. Latin, and others tranſlate, τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. *Eccleſiam Domeſticam.*

are mentioned in St. *Paul's* Epiſtles. Whatſoever may be concluded and determined concerning theſe Houſe-Churches, yet thus much will ſtand firm againſt all Aſſailants, That God was worſhipped in them. For to ſuppoſe a Church, that is, any Holy Society, greater or ſmaller, to meet together, that they might conjunctly make their Application to God, and yet no Religious Worſhip to be performed, is to fancy a Sun without Light. I am very deſirous to contract this Argument, and therefore I ſhall attempt two things only.

(1.) To lay the Places, wherein theſe Houſe-Churches are mentioned, before the Reader, and ſubjoyn the Judgment of ſome Interpreters touching them. (2.) I ſhall make a few brief Obſervations, which may reſpect the Subject of this Diſcourſe.

The Places that ſpeak of theſe Domeſtick Churches are four, and all of them in St. *Paul's* Epiſtles, *viz.* *Romans* XVI. 5. — *Likewiſe greet the Church that is in their Houſe.* 1 Cor. XVI. 19. *Aquila and Priſcilla ſalute you much in the Lord, with the Church that is in their Houſe.* Coloſ. IV. 15. *Salute the Brethren* — *and* Nymphas, *and the Church which is in his Houſe.* Philemon, *ver.* 2. — *And to the Church in thy Houſe.*

That which is to be enquired into, is, what is meant by the Church in ſuch or ſuch an Houſe? There are but two things (that I know of) that were ever offered by any, as intended by that Expreſſion. (1.) That, by the Church in ſuch a Houſe, we are to underſtand the Family, ſo Religiouſly framed and ordered,

ordered, that it might well be denominated a Church. And in this Channel the broadeſt Stream by far doth run. The adding of ſome Inſtances, will, I ſuppoſe, be grateful and uſeful to the Reader.

Rom. XVI. 5. — *The Church in their Houſe.*] It is a very Honourable *Encomium*, when the Name of a Church is given to a Family. And it is fit that all the Families of the Faithful ſhould be ſo ordered, that they may be as ſo many little Churches, *Calvin in locum. Grotius* (as quoted by *Pool*) gives not only his Opinion, but alſo his Reaſon. It is credible (ſaith he) that when *Paul* wrote this Epiſtle, there were not then any Common Aſſemblies of Chriſtians at *Rome*. And at ſuch a time, every Houſe is a Church. *Da. Pareus* determines, That the Houſe, or Family of every Believer, how ſmall ſoever it be, may be called a Church. *Eſthius* (a Papiſt) cited in *Pool's Synopſis*, Thus declares himſelf: The Name of Church, as the Apoſtles made uſe of it, doth ſignifie any Congregation of the Faithful, though it be ſmall and private, even of one Houſe only.

1 *Cor.* XVI. 19. — *With the Church that is in their Houſe.*] It is evident, that *Paul* commends the Family of *Aquila* and *Priſcilla*, as if it were a certain little Church. *Beza in Annot.* *Eccleſiola.*

Col. IV. 15. Nymphas — *and the Church in his Houſe.*] Even a ſmall Meeting of Believers, as that of a Family uſeth to be, deſerves the Name of a Church. *Piſcator.* When the Apoſtle ſpeaks of the Domeſtick Church of *Nymphas*, we ſhould take notice, that in deſcri-

bing one Family, we may learn what all the Families of Chriſtians ought to be, even ſo many little Churches.

Philemon, Ver. 2. —— *And to the Church in thy Houſe.*] That is, To thy whole Family, which is Chriſtian —— Even three make a Church, as *Tertullian* teſtifies. *Grotius*, in *Pool's Synopſis.* The Houſe and Family of a Believer, how ſmall ſoever it be, may be called a Church. *Piſc. Pareus, in locum.*

Theſe Teſtimonies are ſufficient to ſhew, That by the Church in ſuch or ſuch an Houſe, Interpreters of good Note, do underſtand the Families themſelves.

2. There are ſome who think, That the Houſes ſpecified, are termed Churches, becauſe the Church or Congregation did ordinarily meet in thoſe Houſes, for the Celebration of Divine Worſhip, and the Adminiſtration of God's Holy Ordinances; as Preaching of the Word, Praying, and Praiſing God together. This Opinion is mentioned by *Pareus* and others, but pleaded for eſpecially by the learned Mr. *Joſeph Mede*, in his Diſſertation touching Churches, that is, Appropriate Places for Chriſtian Worſhip, both in, and ever ſince the Apoſtles times. In which Diſſertation, *pag.* 20. he recites all the Places before alledged, and then thus concludes: "Which I underſtand not to be ſpo-"ken of their Families, *as it is commonly ex-*"*pounded*, but of the Congregation of the "Saints, there wont to Aſſemble for the per-"formance of Divine Duties. And afterward, *pag.* 21. "I am not the firſt (I think) who "have taken the words in ſuch a ſenſe. *Occu-*

"*menius*,

" *menius*, in two or three of those Places (if I " understand him) goes the same way, though " he mention the other Exposition also. As to " that of *Aquila* and *Priscilla*, *Rom.* 16. They " were so Eminent for Vertue, that they made " even their House to be a Church: Or this is " spoken, (*viz. The Church in their House*) " because all their Domesticks were Believers, " so that their House was a Church. Thus far Mr. *Mede*.

Our very Learned and Pious Bp. *Davenant* (according to the sweetness of his Healing Temper) is content to take in both the mentioned Interpretations together: That the House of *Nymphas* is stiled a Church; both because the Congregation did use to meet there for Religious Worship: And also because he did order his Family in a Christian manner, and did daily accustom them to the Exercises of Religion. *Davenant Comment. in Epist. ad Colos.*

Having thus fairly and clearly laid before the Reader the Judgment of Learned Men, touching those Domestick Churches mentioned in St. *Paul's* Epistles, I shall make a few Observations upon the whole matter. As,

1. I do observe that Expositers, both ancient and modern, (as far as I understand) do generally favour that Interpretation, which saith, That in the Places wherein Domestick Churches are spoken of, are meant Religious, well-ordered Families. And that Mr. *Mede*, who would have them so denominated, because the Congregation used to meet in them for Religious Worship, doth ingeniously acknowledge,

That the places are *commonly expounded* to have been the Families themſelves. And afterwards, *That he thinks, that he is not the firſt*, who took them for Places where the Congregation aſſembled. And then, That *Oecumenius (if he underſtand him)* may encline to this Opinion, though he mention the other alſo, which determines, That Families are there intended. Upon the Allegation of that Writer only, who is but of Inferiour Note, both in Time and Eſteem, I collect that if any of the more Ancient or Eminent Doctors, had any thing in them, to have befriended Mr. *Mede's* Opinion, that then, he who was ſo much verſed in them, would undoubtedly have produced their Teſtimonies.

2. I Obſerve, That if the Church in ſuch or ſuch a Houſe, do ſignifie the Family; then I ſuppoſe, that none can reaſonably refuſe this as a ſufficient Argument, by which Family-Worſhip may be eſtabliſhed. Becauſe if a Domeſtick Church be admitted, then of neceſſity Family-Worſhip muſt come in alſo. For a Church without Worſhip, is but a Cloud without Water.

3. I Obſerve, That though it were granted as a thing unqueſtionable, That thoſe Domeſtick Churches were only Families: Yet this can be no prejudice to the Dignity, nor relax the Duty of Congregational Churches, who are ſtill bound to meet for Religious Worſhip, in ſuch convenient places, as the gracious Providence of God ſhall pleaſe to afford them. Becauſe Family-Worſhip and Publick Worſhip, do very well accord and embrace one another.

4. I

4. I Obſerve, That there may be a Meeting for Religious Worſhip of ſuch Perſons, as may be denominated both a Family and a Congregation, in the ſtrict acceptation of the terms. Becauſe a Family may be ſo large, and conſiſt alſo of ſo many Members, as may furniſh ſufficient Materials to conſtitute a Congregation, in which the ſtated Worſhip of God may be ordinarily miniſtred: As Preaching the Word, Joynt-Prayers and Praiſes, and Holy Sacraments.

Having thus diſcharged what I undertook, I ſhall conclude this part of my Diſcourſe concerning Family-Churches with two wholſome Documents (as himſelf calls them) of Excellent Biſhop *Davenant*. (1.) "It reſts upon "every Head of a Family, ſo to order and "exerciſe his Houſhold in the true Religion, "that his *Houſe* may deſervedly obtain the Name "of a *Church*. Thus did *Abraham*, to whom "God gave this Teſtimony, *Gen.* 18. 19. *For* "*I know him, that he will command his Children,* "*and his Houſhold after him, and they ſhall keep* "*the way of the Lord.* And *Joſh.* 24. 15. — *But* "*as for me and my Houſe, we will ſerve the Lord.* "(2.) They are unworthy of the Name of "Chriſtians, who (as to Religion) "take no care of their Domeſticks, *Popinas.* "but ſuffer their Houſes to be de- "filed with Luxury and Drunkenneſs; ſo that "we may more truly call them Ale-Houſes, "than Churches.

Thus have I traced Family-Worſhip, by its apparent foot-ſteps, through both the Old and the New Teſtament. I grant that ſeveral other Examples might have been produced, yet thoſe

which have been alledged, are abundantly ſufficient to anſwer the End to which they were deſigned, which was to manifeſt, That Family-Worſhip was always uſed by the People of God. I alſo freely acknowledge, That the Examples inſiſted upon by me, might have been far better improved, had they been managed by an abler Undertaker, and all that I pretend unto, is only that I endeavoured to render them uſeful to the clearing of the Subject of the preſent Diſcourſe, without Reflexions, or Exaſperations of any, who conſent not in all things with my Apprehenſions. And thus would I now very gladly put a Period to theſe Papers, which have already been carryed on to a length far beyond my Intention, or Expectation. But I find that I cannot as yet conclude my own Pains, or the Reader's Patience, but muſt employ both a while longer, that I may give more full Satisfaction (as far as I am able) to ſuch as will concern themſelves about a Subject of this Nature.

Objection. There are ſome, who (though compaſſed about with ſo great a Cloud of Witneſſes) may Reply upon me: You have brought us good ſtore of *Examples*, but we expect *Arguments*, and do ſtill call for *Scripture-Grounds and Reaſons*, by which Family-Worſhip may be eſtabliſhed, and enforced.

Anſwer. I earneſtly entreat thoſe that make this Demand, that they would lay aſide Partiality and Prejudice, and to allow ſo much leiſure to their Thoughts and Affections, as ſedately to attend unto, and judiciouſly to weigh the things that I humbly and freely ſhall lay before

fore them, as being (in my Apprehenſion at leaſt) very neceſſary to be attended unto in all Debates that are to be determined and decided by Scripture-Proofs, or Arguments. As,

1. That Scripture-Examples (in thoſe things which are therein propounded for our Imitation) are very good Scripture-Arguments. Becauſe we are commanded to follow them in our Practices; this is frequently inculcated, as *John* XIII. 15. *For I have given you an example, that ye ſhould do as I have done.* James V. 10. *Take my brethren the Prophets, for an example of ſuffering affliction, and of patience.* 2 Theſ. III. 7. *For your ſelves know, how ye ought to follow us.* Heb. VI. 12. *That ye be not ſlothful, but followers of them, who thro' faith and patience inherit the promiſes.* But I need not to produce more Teſtimonies to aſſure or confirm this Poſition, That Scripture-Examples in thoſe things, which are common to all the Children of God, have the binding Power and Authority of Precepts; becauſe thoſe very Examples are ſuppoſed to be warranted, and enforced by Divine Commands. This hath been done already in this Diſcourſe, eſpecially where the Example of *Abraham* was inſiſted upon. I ſhall therefore now diſmiſs it, having added our Bleſſed Saviour's Admonition, upon the Propoſal of a good Example, *Luke* X. 37. *Go, and do thou likewiſe.*

2. Though other Arguments (beſides Examples) ſhould be offered, we may notwithſtanding be ſtill at an uncertainty whether they will be admitted or not, if they be taken out of ſuch Topicks, as they who are contrary-minded

minded ſhall think themſelves priviledged to reject at their pleaſure. Unleſs therefore we reſolve to continue the Combats of the *Andabatæ*, (that is, to fight blind-fold) or, in the Apoſtle's Phraſe, *To beat the Air*, I ſuppoſe it very expedient, that it be reſolved, what Arguments ſhall be allowed and admitted for Scripture-Proofs: This I think to be a modeſt, and a neceſſary Demand, becauſe ſome will exact ſuch Arguments, as are not congruous to the Matter under debate, and then it will be unreaſonable to ſay, we will have ſuch, or none. Others, when they are preſſed with evident Reaſons, that militate againſt their Opinions, retreat to this, as their Strong-hold, We will have none of your Reaſonings; bring us the expreſs words of the Scripture, or we will not be ſatisfied. This is a very hard Caſe indeed, when Men will not yield to *Certain Truth, ſufficiently and clearly proved*, unleſs they may have the liberty to aſſign and approve the Arguments that ſhall convince them, otherwiſe they will not admit of them, nor value them, how cogent ſoever they be. Do Men think themſelves priviledged, by the carriage of the Apoſtle *Thomas*, and ſuppoſe that his Weakneſs ſhall Patronize all their Wilfulneſs? I am perſwaded that if ſome Men would but attentively read, and ruminate upon that Hiſtory which is recorded in *John* XX. 24, 25. *&c.* they would bluſh to ſee their own Temper there reflected, as in a Mirror. The reſt of the Apoſtles aſſured *Thomas*, that the Lord Jeſus was riſen from the Dead, and that themſelves had ſeen him. But this would not ſatisfie him; and he declares farther,

farther, that he never would be ſatisfied, unleſs it were in his own way. *Except I ſee in his hands the print of the nails, and put my finger in the print of the nails, and thruſt my hand into his ſide, I will not believe.* I know not at which we may wonder moſt, his ſtiffneſs, or his weakneſs. Might it not have been enough, if he had ſeen the wide holes made through our Saviour's Hands by the great Nails that were driven through them? No, but he muſt alſo put his Finger into them. Could not the gaping Wound made by the Spear in our Saviour's Side ſpeak loud enough? No, but he muſt thruſt his Hand into it. Alas! what is Man, when he becomes vain in his Imaginations, and diſordered by his Paſſions? On the other ſide, how aſtoniſhing was the *Meekneſs* and Tenderneſs of our Compaſſionate Redeemer! He condeſcended to Cure his Diſciple's Infirmity (or rather Peeviſhneſs) in his own way. The Phyſician ſigns the Bill, which was the Patient's Preſcription: But withal he ſhews him his Error, and doth admoniſh others to beware of the like Folly, which could never afterward be rectified by that Application, ver. 29. *Thomas, becauſe thou haſt ſeen, thou haſt believed: Bleſſed are they who have not ſeen, and yet have believed.* They who muſt treat with ſome Perſons, not only about the Subject of this Diſcourſe, but alſo in many other Inſtances, will not think this Digreſſion to be impertinent.

3. There are many *Important Truths*, which I truſt will be granted by all that own themſelves to be Chriſtians, to have been ſufficiently proved

proved by moſt ſtrong and convincing Arguments, by thoſe who produced the Scriptures to atteſt them, in which the Concluſion that was to be proved, is not to be found in the Scriptures in ſo many *expreſs words*. This will be made more intelligible to every man's Underſtanding by two Inſtances (among many others that might be produced.)

1. The Sadducees denied, That there ſhould be any Reſurrection of the Dead. This Error our Bleſſed Saviour refutes, and proves the Truth, which was contradictory to it, by a Teſtimony out of the Scripture, *Matth.* XXII. 31, 32. *But as touching the Reſurrection of the dead, that which was ſpoken to you of God, ſaying, I am the God of* Abraham — *God is not the God of the dead, but of the living.* It is poſſible, that if this Proof had been brought againſt ſome of the Diſputants of our Times, they would have rejected, if not deſpiſed it, and ſaid, What is this to the purpoſe? Here is not one word of the Reſurrection of the Dead. But I hope that all who bear the Name of Chriſtians, will pay ſo much Reverence to the Word and Wiſdom of God, as to acknowledge that our Lord did make uſe of ſuch a Proof as was pertinent and adequate to that Truth, which he intended to confirm by it. Let us then obſerve his precedure in framing his Argument. Firſt, he lays down that which is aſſerted in the Scripture, *viz.* That God (long after the time of *Abraham*'s Death) declared to *Moſes*, That he was ſtill the God of *Abraham*: And then by Argumentation and Deduction, he infers the Concluſion, that *Abraham* ſhall

shall undoubtedly be raised from the Dead; because that Person must needs be perfectly, and compleatly Happy, who hath the Lord for his God. But if *Abraham* should be for ever kept under the Power of Death, he could not be perfectly and eternally Happy. And so here is a Scripture-Proof, That the Dead shall be raised.

2. *Paul* did prove from the Scriptures, That Jesus was the promised *Messias*, to the Conviction of the Unbelieving Jews. *Acts* XVII. 2, 3. *And Paul — reasoned with them, out of the Scriptures, opening and alledging, that Christ must needs have suffered, and risen again from the dead. And that this Jesus, whom* (saith he) *I Preach unto you, is Christ.* And how did he prove his Assertion? (1.) He Reasoned, or Disputed, as a Logician. διελέγετο ἀπὸ (2.) His Proofs, or Arguments τῶν γραφῶν. were taken out of the Scriptures. (3.) He did produce his Conclusion, as laid down in Scripture, not in so many express words, but as deduced from thence by necessary Consequence. Though we cannot shew, how, or in what words he framed his Argument, yet we may perceive, how a solid and unanswerable Argument may be formed out of the Scriptures to prove that Jesus, whom *Paul* preached, was the promised *Messias*, who was spoken of by *Moses* and the Prophets, thus: He who had all the *appropriate Characters* by which the *Messias* was described and notified, was undoubtedly the *Messias* intended by them; and might be as certainly known thereby, as if he had been expresly named. But all those appropriate Characters

racters did meet and terminate in that Jeſus, whom *Paul* preached, and in none other. As, that he ſhould be born of a Virgin, that the Place of his Birth ſhould be *Bethlehem*: That he ſhould come into the World before the expiration of Seventy Prophetick Weeks, foretold by *Daniel*. That *Meſſias* ſhould be cut off, That they ſhould pierce his Hands and his Feet, That they ſhould caſt Lots on his Veſture. That though he was put to Death, yet he ſhould not ſee Corruption, but be raiſed the third day: And ſeveral other ſuch Remarkable Circumſtances exactly and punctually centering in Jeſus, whom *Paul* preached. Such a Scripture-Proof was judged ſufficient by our Lord Jeſus Chriſt himſelf. *Luke* XXIV. 25, 26, 27. *Then ſaid he unto them, O Fools, and ſlow of heart, to believe all that the Prophets have ſpoken. Ought not Chriſt to have ſuffered theſe things, and to enter into his Glory? And beginning at* Moſes, *and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf.* *Paul* diſputing with the Jews at *Rome*, took the ſame Method. *Acts* XXVIII. 23. *To whom he expounded and teſtified the Kingdom of God, perſwading them concerning Jeſus, both out of the Law of* Moſes, *and out of the Prophets, from Morning till Evening.*

Upon theſe Grounds we may maintain with great aſſurance, *That a Proof drawn from the Scriptures, by ſound and neceſſary Conſequence, is a good and ſufficient Scripture-Proof.* I do recommend this Axiom to all that intend to be well-eſtabliſhed Proteſtants, to be maintained and held faſt by them. Becauſe it is the common

mon Artifice of the Papiſts, to unſettle and entangle thoſe that are weak, by telling them, That the Proteſtants cannot prove any one of their Doctrines by expreſs words of the Scripture, as that the Pope of *Rome* is not Chriſt's Vicar upon Earth. That the Bread in the Lord's Supper is not tranſubſtantiated into the true, real Body of Chriſt; and ſo of all the reſt. If the Arguments they make uſe of, truly drawn out of the Scripture, be never ſo plain and full, yet they clamour, Bring us the expreſs words of the Scripture. It is unaccountable with what confidence they can Challenge the Proteſtants to bring expreſs Scripture for their Doctrines, or elſe their Arguments are of no validity, when in the mean time they confeſs, that Purgatory, the with-holding the Cup in the Lord's Supper from the Laity (as they call them) and ſeveral others, are not mentioned at all in the Scripture, nor to be proved by Arguments drawn from thence; but by Tradition, or the Churches Authority. I am the more inſtant in this, becauſe I think it very needful to Adviſe ſome, who Profeſs the Religion of the Proteſtants, to conſider, whoſe Work they are carrying on (though I believe without any ſuch Deſign) when they tell us, They will admit of no Proofs by Arguments or Conſequences, drawn out of the Scriptures, but preſs for the Words and Syllables of the Concluſion, to be ſhewn them in the Scripture. This is that Drug which the Papiſts do rejoyce to ſee planted and watered among the Proteſtants. This is a Device in which they greatly Triumph and Glory. And among them one *Francis Veron*, a *French-*

French-man, seems transported beyond all bounds of Modesty. He hath written a Book upon this Subject, and to raise mens expectation of his Performances therein, he puts on his Trappings and Titles of, The Reader in the King's Schools, Doctor of Divinity, Preacher to the King, Deputed by the *French* Clergy to be the Writer in Controversies: These are enough to speak a Person Great and Excellent. And to magnifie this rare Invention, he stiles it, The Muzzle of the Ministers, and assures us, that if this Engine be well managed, and handsomly applyed according to this *New Art* (as he calls it) the very Foundation of Protestantism may be easily demolished and erased.

If any shall blame me for straying thus from my Subject, I assure them I knew not how to come to the end of it, without fetching this compass about. Neither could I understand to what purpose it would be, to multiply more Scripture-Grounds and Reasons for the establishing and enforcing of Family-Worship, until Men will receive Scripture-Arguments for good Scripture-Proofs.

And now, though (as I humbly conceive) a sufficient Number of Scripture-Arguments for Family-Worship have been scattered up and down throughout this whole Discourse; yet having endeavoured to bring to an issue that Question, What Arguments ought to be accepted and admitted for Scripture-Proofs? I shall (to make full Measure, and running over) offer some more of them. But, bearing a due respect to the Reader's Disposition, Avocations, or Occasions, I shall propound them the more succinctly;

succinctly; forbearing copious Explanations and Enlargements. And I hope this Brevity will not be interpreted as a diminution of the validity or weight of them. As,

1. I shall Argue from the Nature and Constitution of Families, in which they who throughly enquire into them, may easily discover plain Indications, that the most Wise and Holy God did cast them into such a Mold, that they might perceive that he intended and expected to be worshipped in them. If any think it strange, that I refer Families to a Divine Institution, and would have them cast only under his Common Providence: They may please to take notice, that though they were acknowledged to have some Foundation in Nature, yet that is not sufficient to make them uncapable of a Divine Institution. Upon due Consideration, it will be found that a Marriage-Relation (which lays in matter for erecting of Families) is much of the same Nature. Marriage, as it comes in under the Law, or Regulation of Common Providence, is diffusive, and reacheth all Mankind; and yet it is an Ordinance of God, sanctified and blessed to his Church and People, and is to be esteemed Sacred among them. The Papists indeed do raise it a step too high, when they advance it to the Dignity and Mystery of a Sacrament, truly and properly so called. The Case is much the same with Families. They are planted all over the World. But the Institution of a Religious Family is by God's Appointment made over to those only who are called by his Name; and so they become Holy Societies, among

among whom God doth vouchsafe his Gracious Presence, and commandeth his Blessing to abide for evermore.

2. Religious Families being of Divine Institution, let us Observe, How that by their very Constitution we may perceive an Engagement to be laid upon them, to Worship God together, and they are excellently molded and qualified in order thereunto. As,

(1.) They are joyned together in one Society, by the Bond of Mutual Relation, which obligeth them to seek and promote the Good and Welfare of each other, according to their respective and mutual Relations. Nature doth direct and engage them thereunto, in all things of outward concernment; and sets a very black mark upon them, who are without Natural Affection. The Case of that People must needs be exceeding sad and deplorable, among whom not only Religion, but Humanity also is violated. When things were grown to such a height of Impiety among the Jews, the Prophet brake forth into that bitter Lamentation, *Lam.* IV. 3. *Even the Sea-Monsters draw out their Breasts to their Young Ones: The Daughter of my People is become cruel, like the Ostriches in the Wilderness.* What the reason was, why he compared them to Ostriches, is rendred, *Job* XXXIX. 14, 15, 16. *The Ostrich leaveth her Eggs in the Earth —— and forgetteth that the foot may crush them, or the wild Beasts may break them: She is hardened against her Young Ones, as if they were not hers.* I could heartily wish, that there were no cause for the like Complaint among

ἀστοργοι. *Rom.* 1. 31.

among us. But alas! there are too many, who caſt off the Care of their Familes, and give up themſelves to Idleneſs, and ſpend all that they earn, and more, in Gaming and Debauchery, while their Wives and Children are reduced to want, and extream Neceſſities. And unleſs ſome Remedy be found out, and applyed to put a ſtop to theſe Diſorders, it will be no wonder, if our Poverty come, as one that travelleth, and our Want as an armed Man. *Prov.* XXIV. 34. The Deſign of this Diſcourſe being to promote Religion in Families, I think it very pardonable to have mentioned this Plague of Families, which is deſtructive to them in all things that concern their Welfare and Proſperity. And now, I ſhall carry the Argument farther. If Nature teach and bind all the Members of a Family reſpectively to ſeek the Incolumity and Proſperity of the whole, as to bodily welfare; Grace ſhould direct and impel them as potently to look after the ſafety and Salvation of their Souls, which are to be ſecured by the fear and ſervice of God, and the enjoyment of his Favour and Bleſſing: This being an evident Truth, That one Soul is more worth than the whole World.

(2.) Families are ſo diſpoſed, that they have many Opportunities, and great Advantages to aſſiſt, and encourage one another in the Exerciſes of Religion; in regard of their frequent coming together, more than any other Societies are capable of. They meet uſually, at the times of Refreſhment, by Food, or Reſt.

So

So that, as our Saviour ſaid, in another caſe, They may, whenſoever they will, do one another good. This Argument is pointed at by God himſelf, when he enjoyns Heads of Families, diligently to Inſtruct their Children, he inſinuates the Opportunities and Advantages which they have ſo to do. *Deut.* VI. 7. *And thou ſhalt teach them diligently unto thy Children, and thou ſhalt talk of them, when thou ſiteſt in thine houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up.* None then can pretend, That they are *willing*, but they lack *Opportunity*, for that is nigh them, even in their Hands; and if willingneſs be in their Hearts, nothing hinders them from making uſe of it. *Matt.* XIV. 7.

(3.) God hath made abundant Proviſion for the ſecuring and promoting of Family-Worſhip in the Duties and particular Exerciſes thereof, both by Precepts and Directions. Deut. VI. 7. *Thou ſhalt diligently teach thy Children.* Epheſ. VI. 4. *And ye, Fathers, provoke not your Children to wrath; but bring them up in the Nurture and Admonition of the Lord.* Prov. XXII. 6. *Train up a Child* (in the Margent, Catechize a Child) *in the way which he ſhould go, and when he is old he will not depart from it.* And many like Injunctions, which have been occaſionally mentioned in this Diſcourſe. And inſtead of repeating or reinforcing them, I deſire leave to propound one thing more, which poſſibly doth not ſo ordinarily fall under our notice, and entreat the Godly-wiſe and Judicious to exerciſe their thoughts upon it. I humbly

humbly conceive, that it may be eſteemed as one ſignal Inſtance of God's care for the maintaining and promoting of Family-Religion, that he commended the Sanctification of the Sabbath, to Families in the firſt place, and then to Magiſtrates, who are alſo to look after the Strangers within their Gates. The Fourth Commandment is, *Remember the Sabbath-day, to keep it Holy*; and in order thereto, to reſtrain from every thing that may violate it. *Thou ſhalt do no work, thou, nor thy Son, nor thy Daughter, nor thy Man-ſervant, nor thy Maid-ſervant*—The Head of the Family, is, in a great meaſure, reſponſible for thoſe under his Charge, and ought not to ſuffer them to profane it, as far as he can hinder them. It is true, he cannot put Grace into them, to enable them to Sanctifie it, in the Exerciſe of Internal and Spiritual Principles: Yet he may ſee them to ſpend the Day in the Publick and Private Exerciſes of God's Worſhip: Or at leaſt he may reſtrain them from Profaning the Sabbath. Here let Experience be heard to teſtifie, whether Family-Worſhip, and the Sanctification of the Sabbath, do not ordinarily thrive, or decline together? If they find it ſo in the event, they who would preſerve Family-Worſhip in its vigour, ſhould be more vigilant over their Families, to prevent Sabbath-Profanations, which will hardly be kept out, if Remiſneſs and looſe Indifferency be once let in; becauſe ſuch a Frame of Spirit will Prey upon the very Vitals of Religion. If Family-Order were more inviolably obſerved, and Family-Government and Power more vigorouſly exerted, the

Civil

Civil Magiſtrate would not find ſo many profane Sabbath-breakers. But if Family-Governours will continue remiſs and negligent herein, it is high time for Pious Magiſtrates to put forth the Zeal of *Nehemiah*: *To contend with the Nobles,* (as well as the Inferiour People) *and to ſay unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your Fathers thus, and did not God bring this evil upon us, and upon this City? Yet ye bring more wrath upon* Iſrael, *by profaning the Sabbath.* *Neh.* XIII. 17, 18.

(4.) Every Family is, by its Conſtitution, ſo united, and every Member, by mutual Relations, ſo knit together, that it becomes *One Body*; and all are joynt-ſharers in the Welfare or Miſery of the whole Society. It is with a Family, in this reſpect, as it is with the Natural Body, 1 *Cor.* XII. 26. *Whether one Member ſuffer, all the Members ſuffer with it: Or one Member be honoured, all the Members rejoyce.* Thus it is alſo in Political Bodies. One *Achan*, by his Treſpaſs, brought down wrath upon all *Iſrael.* 2 *Kings* XXIV. 3, 4. *Surely, at the Commandment of the Lord, this came upon* Judah, *to remove them out of his ſight, for the ſins of* Manaſſeh —— *which the Lord would not pardon.* And in Eccleſiaſtical Societies, 1 *Cor.* V. 6. *Know ye not that a little leaven leaveneth the whole lump?* Ver. 13. —— *Therefore put away from among your ſelves that wicked Perſon.* This alſo may be experimented in Domeſtical Societies, and the rather, becauſe their Conjunction and Union is narrower and ſtricter, and therefore is more *Joſh.* VII.

more directly, and immediately, and ſenſibly touched and affected. When Evil is found in a Family, all the Members are ſharers in it, whether it be the Evil of Sin or Suffering. There may be found Family-Sins too frequently, in which the whole Body may be guilty: Or if ſome only be actually and perſonally Criminal, yet the reſt may be partakers in thoſe Sins, either by Conſent, or if they do not, in their Place and Station, ſue for Pardoning Mercy, as *Job* did, who offered Burnt-offerings for the Expiation of Family-Sins; as was ſhewn, when the Example of *Job* was produced as a Precedent for Family-Religion. And for Family-Reformation, we have *Jacob*'s Example, *Gen.* XXXV. 2. *And* Jacob *ſaid unto his houſhold, Put away the ſtrange Gods that are among you, and be clean*— To which — may add *Zophar*'s wholſom Advice, *Job* XI. 14. *Let not wickedneſs dwell in thy Tabernacles.* As the Evil of Sin may ſpread to the whole Family, ſo may the Evil of Suffering involve all. *Gen.* XII. 17. *And the Lord plagued* Pharaoh *and his Houſe with great Plagues.* Prov. III. 33. *The Curſe of the Lord is in the Houſe of the wicked.* On the other ſide, if the Family ſerve God Religiouſly, all the Members may partake of God's Bleſſings. 2 *Sam.* VI. 11. *The Ark of the Lord continued in the Houſe of* Obed-Edom —— *and the Lord bleſſed* Obed-Edom, *and all his houſhold.* Prov. III. 33. *The Lord bleſſeth the habitation of the Juſt.*

Jer. VII. 18. The Children, Fathers, and Women, all involved in the ſame Guilt.

Prov. XXIX. 12. All his Servants are wicked.

This may ſuffice for that Scripture-Argument for Family-Worſhip, which is drawn from its Conſtitution, and the joynt-participation of all the Members, in the Good, or Evil, of the whole.

2. The Second Scripture-Argument for Family-Worſhip, may be drawn from the Duty, the Holy Principle, and the Benign Diſpoſition of ſuch as are truly Godly, and may be thus formed. Every Godly Man is bound to do all the good he can, according to his Calling, Capacity, and Relation. For every Godly Man ſhould be ready for every good work. Moſt evident it is, and undenyable, That much good may be done by a Godly Man in the Faithful diſcharge of his Relative Duties: For the Scripture very earneſtly preſſeth to the diſcharge of them, and giveth many Directions about them, in regard that the Power of Godlineſs is therein exerciſed and evidenced. Very much do ye read of the Relative Duties of Huſbands and Wives, Parents and Children, Maſters and Servants; which are to be conſciencioully obſerved, as well as any other Divine Commands. It looks then very oddly and unbecomingly, to hear any Perſons profeſſing Godlineſs, to ſpeak jeſtingly, or ſportingly about any of the Inſtances of Conjugal Duties. However unwiſe and unwary Men may make a mock of them, yet certain it is that the Power of Religion diſcovers it ſelf in much Brighmeſs and Excellency, when Profeſſors ſerve God ſincerely and diligently in their proper Stations; and it is a great blemiſh to Religion, when they are faulty, and juſtly reproveable on ſuch Accounts.

2 *Tim.* II. 19.

counts. The viewing of ſome Inſtances, will make this more intelligible. (1.) When a Religious Man is cloathed with the Power and Authority of a Magiſtrate, it is not enough for ſuch an one to ſerve God as a good Man, in living Soberly, Righteouſly, and Godly: But he muſt ſerve God as a good Magiſtrate. Thoſe are very excellent Qualifications, which are to be ſought for in thoſe who are to be entruſted with the Magiſtracy, *That they be able Men, ſuch as fear God, Men of Truth, hating Covetouſneſs.* *Exod.* XVIII. 21. And when they come to execute their Office, they ought to act with Reſolution. 2 *Sam.* XXIII. 2. —— *He that Ruleth over Men, muſt be juſt, Ruling in the fear of God.* (2.) He that is entruſted with the Office of a Miniſter of the Goſpel, muſt not think it ſufficient that he be Exemplary in ſuch Graces, as would be very reſplendent in a Private Chriſtian: For he muſt take heed to his Doctrine, as well as to himſelf. He muſt Preach the Word, be inſtant in Seaſon, and out of Seaſon: Rebuke, Reprove, Exhort with all Long-ſuffering, and Doctrine, that he may be a good Miniſter of Jeſus Chriſt. It is frequently (and truly) ſaid, That every Maſter of a Family ſhould be a Prophet, a Prieſt, and a King, in his own Houſe. *A Prophet*, not only to Teach himſelf, as every good Man ought to do, after the *Pſalmiſt's* Example, *Pſal.* XVI. 7. —— *My Reins alſo inſtruct me in the Night-ſeaſons*; but alſo to Teach his Family, *Deut.* VI. 7. *Thou ſhalt diligently teach thy Children. A Prieſt*, *Ro.* XII. 1. Not only to preſent his Body a

living Sacrifice, Holy, acceptable to God. And to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ. But also to be as it were a Priest, for his Family, in things pertaining unto God; as *Job* offered Burnt-offerings, for the Expiation of Family-Sins, and *Abraham* prayed for *Ishmael*, and our Blessed Saviour prayed, both for his select Disciples (who were his Family) and with them, as their Mouth to God. *A King*, not only to Rule his own Spirit, and to subdue inordinate Affections and Passions; (on which account, *He that ruleth his spirit, is better than he that taketh a City:*) But also to Rule well his own House, having his Children in Subjection. And to Command his Children and his Household —— to keep the way of the Lord. He that doth conscienciously attend unto, and endeavour Faithfully to discharge his Duty in these three Capacities, will not stand in need of any more Arguments to press him to the performance of Family-Worship.

1 *Pet.* II. 5.

Prov. XVI. 32.

1 *Tim.* III. 4.

Gen. XVIII 19.

(3.) The Third Argument for Family-Worship, may be drawn from those many Injunctions, which charge the People of God, not to Symbolize with the Carnal, or Profane Ones of the World. For God will have a separation to be made between the Precious and the Vile: And cautioneth those who have his Name called upon them, That they be not conformed to this World, in evil manners, either doing that which is sinful, because others do

Jer. XV. 19.

Rom. XII. 2.

do ſo, though they think it ſtrange, that they run not with them into the ſame exceſs of Riot, and for that reaſon will ſpeak evil of them. 1 *Pet.* IV. 4.

Or in not doing that which God hath made their Duty, becauſe others may hate, or deſpiſe them for it. In ſuch caſes they muſt fortifie themſelves in *Joſhua's* Reſolution: *But as for me, I and my Houſe will ſerve the Lord.* Many and ſtrict are the Scripture-Commands that enforce this: As *Epheſ.* IV. 17. *This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind*; and abundance of other places. *Joſh.* XXIV. 15.

Apply now this Argument, and it will ſtrongly conclude for Family-Worſhip. For, if thoſe who call themſelves Chriſtians do not Worſhip God in their Families, what difference is there (in this reſpect) between their Houſes and thoſe of the moſt Barbarous Nations, or the Dens of Robbers? How will they be able to anſwer our Saviour's Queſtion, *What do ye more than others?* If any ſhould ſay, Though we have no Family-Worſhip, yet we cloſely follow our Employments, and do not ordinarily admit of Exceſs and Intemperance to enter into them, though ſometimes the Holy and Dreadful Name of God may chance to be blaſphemed, and Scurrility, fooliſh, and filthy Talking be connived at, and other ſmall Irregularities. But are theſe ſuch Innocent Gueſts that they may be ſafely entertained in their Houſes? Hath not the Wrath of God for theſe things *Matth.* V. 47.

come upon the Children of Diſobedience, not only in Perſonal Judgments, but alſo in Family-Curſes? But ſuppoſe, that all things in their Houſes were very Regular, yet if they do not Worſhip God in them, the Queſtion will return, What is there, that may diſcriminate their Families from thoſe of ſober Heathens? If the deſtroying Angel were to paſs through a Town, or Street, wherein Chriſtians and Pagans dwelt together, it may well be feared, that he would not diſtinguiſh the Houſes of thoſe who are called Chriſtians, if God be not worſhipped in them, from the Habitations of others, obſerving no ſign of God's ſpecial Preſence in them, or any Family-Worſhip daily offered up to him. There will at the laſt day be made a manifeſt Separation between the Sheep and the Goats: And it is doubtleſs for the Intereſt and Comfort of thoſe that hope then to be placed at the Right Hand, to be careful to obſerve all thoſe things, whereby God would have them now to keep themſelves apart from them who are to be ſet on the Left Hand.

(4.) A Fourth Argument for Family-Worſhip may be drawn from the Principles and Sentiments of Nature, eſpecially when they are approved and envigourated by Scripture. Nature teacheth us to ſeek the good of others, as well as our own. This was a Maxim greatly valued among the Heathen: No Man is born for himſelf, our Country, our Relatives, our Friends, do all claim a ſhare in us. The Scripture enlargeth it farther, *Gal.* VI. 10. *As we have therefore opportunity, let us do good unto all men.* Drive home this Argument. If Family-Worſhip were

Religiouſly

Religiouſly maintained, unſpeakable is the good that might be done. The Apoſtle, tho' it were in a matter not very grateful, thought he needed to ſay no more to perſwade to compliance, than this, *How knoweſt thou, O Man, whether thou ſhalt ſave thy Wife?* This Argument carries as much Evidence and Efficacy to bind and encourage us to Family-Worſhip. In the ſincere, hearty, and vigorous exerciſe thereof, who knows but the Children and Servants may find the Salvation of their Souls (through the Grace and Bleſſing of God) to be ſenſibly promoted? For thereby they will be principled in the Fundamentals of Religion, and ſo fortified againſt pernicious Errors. They will be ſeaſoned with the ſavour of Religion, and be habituated and accuſtomed to the Duties and Exerciſes thereof. They will be diſpoſed, and exceedingly better capacitated to profit by the Ordinances of God, when Publickly adminiſtred. They will, by the Grace of God, be antidotated againſt the Poiſonous Inſinuations, and Evil Examples of the Looſe and Profane: And by this means Religion will be preſerved and tranſmitted to the ſucceeding Generation. *1 Cor.* VII. 16.

(5.) The laſt Argument which I ſhall mention to recommend Family-Worſhip, ſhall be, The great *Service* which it may do to the *Church of God*, and unto the Common-wealth, in which, by the Providence of God, we are to have our Repoſe, during our ſtay in this World. (1.) With reſpect to the Church of God. He that doth not heartily love the Church, doth not ſincerely love Chriſt himſelf. For the Church is his Spouſe, the Lamb's Wife. It is his Body, the fulneſs of him

that filleth all in all. Many are the gracious Promiſes which are made to them who ſeek and advance its Proſperity. And all the genuine Members thereof will naturally render it all the Aſſiſtance which they can regularly contribute to it. Now, it is evident, that none can more directly and really befriend the Church of Chriſt, than they do, who are moſt diligent and faithful in the promoting of Family-Worſhip. For they repleniſh the Nurſeries with excellent Plants, which may in due time be removed into the Orchard of the Church. They poliſh and make ready thoſe Living Stones, which without the noiſe of Axes and Hammers, may be laid in the Spiritual Building of the Temple of God. (2.) Neither will the Common-wealth be leſs indebted to them, who, in their Families, breed up moſt uſeful Members for it. For they who are Religiouſly trained up under Family-Government, will there learn to be Modeſt, Humble, Obedient, Diligent, and Frugal. That Kingdom which is well ſtored with ſuch Citizens, is in the moſt hopeful way to flouriſh of any in the World. Were Family-Government more carefully maintained and exerciſed, many pernicious Diſorders would be prevented. Let Experience declare, whether the greateſt numbers by far of the Debauched and Rapacious do not iſſue out of Profane and Irreligious Families? But if any who have had their Education in the Seminaries of Vertue, ſhould prove degenerate Plants (as there may be ſome rotten Kernels in the faireſt Pomgranats) their Vices muſt be condemned as unexcuſable and monſtrous. And if their Crimes bring them under the Correction of Juſtice, all muſt grant, the Magiſtrate's Hand ſhould fall moſt heavily upon them. And yet out of Compaſſion to them, I heartily beſeech the Lord to awaken their Conſciences, and to reinforce their former Inſtructions upon their Hearts, that they may be brought to ſincere and ſaving Repentance; and

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that to be made ſo conſpicuous and ſignal, as ſomewhat to abate the Scandal which they by their Exorbitances have brought upon Religion: And that others, being warned by their Example, may learn, and fear, and do no more wickedly.

Theſe, among others, are, I humbly conceive, ſufficient Scripture-Grounds and Reaſons, upon which Family-Worſhip may be eſtabliſhed and enforced.

And thus I have (through the help of Chriſt) according to my weakneſs, endeavoured to return an Anſwer to the Queſtion propounded to me. If any expect that I ſhould have continued this Diſcourſe, and to have added Exhortations, Motives, and Directions, and anſwered ſeveral Queſtions, or reſolved the Doubts and Caſes that relate to Family-Worſhip, I muſt deſire them to remember (as I have before intimated) that I was directed only to Anſwer one Queſtion, and not to write a Treatiſe. And yet I have taken as many Advantages as I could fairly lay hold upon, to intermingle ſeveral of thoſe things (which ſome may think wanting) throughout the Contexture of this Diſcourſe. And if this mean Work ſhall yet be eſteemed imperfect, I hope the Lord will ſtir up ſome others of greater Abilities, to give them farther Satisfaction. In the mean time, if what I have done, may be uſeful toward the clearing or eſtabliſhing of the thing it ſelf, I ſhall greatly rejoyce. I have only been employed to lay the Foundation, may others build upon it, and proſper. Such as it is, I commit it to the good Providence of God, and pray that his Bleſſing may accompany it.

FINIS.

The Appendix.

Some Arguments for the Performance of Family Duties Morning and Evening.

First Argument is from the Light of Nature, which as it doth dictate to all Men, There is a God; so also, that this God ought to be worshipped. And if to be worship'd, then there must be allowed Times and Seasons for this Worship. And these Times and Seasons are especially when we enter upon any Work which needeth God's Help to assist us in doing it, or his Blessing to make it prosperous. And therefore Morning Prayer is due to God by the Light of Nature, when Men enter upon the Work of the Day. And Evening Prayer that they may have Rest and Protection in the Night, and be better enabled to the Work and Duty of the following Day. And to both these is to be added Thanksgiving, which is part of Divine Worship, due to God also by the Light of Nature, and for which we have Occasion and Reason every Morning, and every Evening.

Second Argument is from the first Division God made of Time, which is into Morning and Evening. And therefore God is then especially to be acknowledged in this wise distribution of Time, for the use and benefit of Man. *So that Day unto Day uttereth speech, and Night unto Night teacheth knowledge.* And we are especially to take notice of these times, wherein God is Teaching and Speaking to us.

Third

Third Argument is from the Scriptures, both of the Old and New Teſtament. In the Old Teſtament we read of the Morning and Evening Sacrifice. Which hath a Moral as well as a Typical ſignification: That God is to be worſhip'd Morning and Evening. And the *Pſalmiſt* ſpeaks of *ſhewing forth God's loving kindneſs in the morning, and his faithfulneſs every night*, Pſal. 92. 2. And *David* ſaith, *At Morning, Noon, and Evening will I pray*, &c. *Pſal.* 55. 17. which doth include this Morning and Evening Prayer. And in the New Teſtament we are commanded to *Pray continually*; not as the *Euchites*, or *Meſſalians*, but a conſtant courſe of Prayer is intended; and a conſtant courſe of doing a thing is expreſſed by doing it Day and Night. As 'tis ſaid of *Anna*, *She continued in Prayer and Faſting night and day*, Luke 2. 37. And Paul, *Night and day praying exceedingly*, 1 Theſſ. 3. 7. And the Widow indeed continued in Supplication Night and Day. And ſome think, when the Apoſtle ſaith, *Pray continually*, he alludes to the Morning and Evening Sacrifice, which is called the Continual Burnt-offering. And the Jews had their hours of Prayer, which were at leaſt twice a day.

The Fourth Argument is from the general Practice of the Godly in all Ages. And great regard ought to be had to it, leſt by doing otherwiſe, we give Offence againſt the Generation of the Righteous; and do that which is not of good Report, which the Apoſtle doth caution againſt, *Phil.* 4. 8.

The Fifth Argument is from the Apoſtle's Exhortation, *Phil.* 4. 6. *In every thing let your Supplication be made known to God with thankſgiving*, &c. which cannot imply leſs than Morning and Evening Prayer and Thankſgiving.

The Sixth Argument for Family-Worſhip is, Becauſe every Man is obliged to promote the Worſhip of God to his power, within that Sphere where-

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in God hath set him. And therefore Masters of Families are to do it in their Sphere. As *Joshua* said, *I and my House will serve the Lord*; which implies a constant course of Service. *Josh.* 24. 15.

The Seventh Argument, Because God is to be acknowledged in all our ways, that he may direct our steps, *Prov.* 3. 6. Which cannot imply less than Morning and Evening Worship.

The Eighth Argument: We are to come to the Throne of Grace for Mercy in every time of need, And we have need of Mercy especially every Morning, and every Evening, *Heb.* 4. 16. Which is Mercy well timed, as the *Greek* word εὐκαιρος, doth import in that place.

But I deny not in many Circumstances of Religion we are left to Christian Prudence: And I deny not also, but under the Gospel we are not tyed unto Circumstances of Time, Times, and Places, as under the Law; as about Circumcision, the Passover, Fasting, Festivals, *&c.* But what Christian Prudence doth direct may most conduce to the Honour of God, and the Interest of Religion, is not an Indifferent thing, and therefore a Duty. And so Morning and Evening Worship is hereby made a Duty.

MVSEVM BRITANNICVM

FINIS.